MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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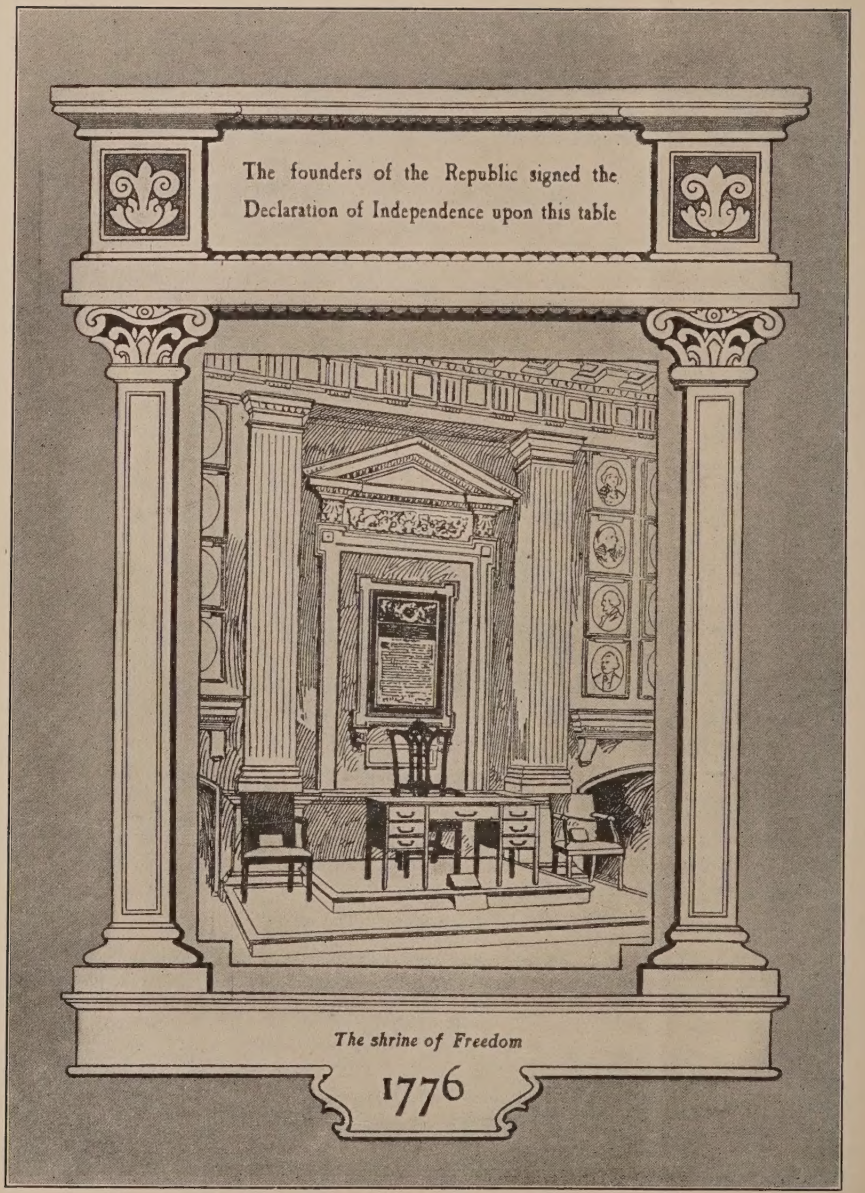

The founders of the Republic signed the
Declaration of Independence upon this table
The shrine of Freedom
1776

MISSIONS

VOLUME I JULY, 1910 NUMBER 7

God's Hand in Our History

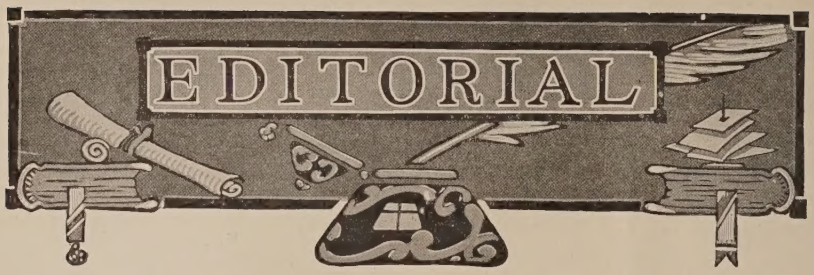
GLORY be to God! As one family, one people, one nation, we keep the birthday of our rights, our liberty, our power and strength. We have a definite share in the national celebration; our part is to lift to God a great voice which He shall hear amid all the other voices of the hour. Without God nothing of what we properly value to-day could have been. It is He that hath made and kept us one. So let there be thanks to God for the past, out of which He has evoked the present grandeur of the State, and let us remember what we owe to those who went before.

This history is not made without God. His hand is in it all. But certainly we, the citizens, may do something; we may live pure, honest, sober lives, for the love of country also, as well as for the love of Christ. We may, by taking good heed to ourselves, help to purify the whole Nation. We want more of this temper; we need to feel that each man helps, in his own way, to save or destroy his country.

If we love our country, we shall show it by contributing in ourselves to the sum of collective righteousness what it may be in our power, aided by God's grace, to give. They are not true men who have no thanks to bring to the Lord this day. They were thoughtful, patriotic, self-sacrificing men who built this great temple of civil and religious liberty. By such men only can it be kept in repair and made to stand for ages and ages.

"Blessed art Thou, O Lord God of our fathers; and to be praised and exalted above all forever.

"Yea, let us bless the Most High, and praise and honor Him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation."—Morgan Dix, D.D.



Electives or Non-Electives?

IN the catalogue of every modern college there are a number of elective studies. To obtain a degree, whatever that degree may be, a certain number of points are required of all students. But beyond these requirements there are a number of electives and optionals. Which thing is an allegory.

In the Christian life it will readily be admitted there are certain qualities and services that are required of all disciples. Thus, every believer in Jesus Christ is expected to confess Christ, to follow Him in baptism, and to become a member of some church. He is expected also to be chaste and honest, to support his church and to be a good citizen generally. These are some of the requirements and non-electives of the Christian life. Beyond this, however, in the common conception of things there are a number of subjects which are usually regarded as optionals and electives. One may marry or not marry as he chooses. He may be a member of a Baptist or a Presbyterian church. He may vote or not vote as he prefers. By many people also there are some other things that are regarded as electives, subject wholly to one's choice and preference. Among these subjects regarded as electives we find Missions.

Is Missions an elective or a non-elective? To answer this question we must answer a primary question. What does it mean to be a Christian? To be a Christian, we may say in brief, means to accept Jesus Christ as Saviour, to honor Him as Lord, and to be interested in the things that interest the Master. But Jesus Christ has wrought the redemption of the world, and he wants every man to know that blessed fact. He is not willing that any man should perish, but He wants all men to hear the Good News and come to the knowledge of the truth. He wants the blessing of the kingdom made the possession of every child of the race. He wants God's kingdom to come and God's will to be done, here on earth even as in heaven.

Then, to the Christian disciple the subject of Missions is a non-elective. It is a closed question and is not open to debate. It is required of all who would travel the course of the Christian life. When one accepted Jesus Christ as Saviour and Lord some questions were settled for all time, never to be re-opened; and Missions is one of them. A personal and abiding interest in Missions is a positive requirement of every learner in the school of Christ. Indifference to Missions is treason against the kingdom. Jesus Christ is interested in all men and he wants all men to hear the Good News. The Christian is one who is supremely interested in the things that interest Jesus Christ. Then that is the end of the matter, so far as Missions is concerned, to the Christian disciple.

It may be a matter of choice whether one shall throw the chief emphasis upon Home Missions or Foreign Missions. But the subject of Missions itself is a closed question. It is a non-elective in the Christian life. No man can leave Missions out of his course and obtain his degree in the kingdom of God. The man who would claim the promise of the Master's presence all the way must walk in the line of the Master's appointment. The will of the King leads every man out of himself into the field of service of others.

The Baptist Laymen's Movement

IN the June issue of MISSIONS we gave the resolutions adopted by the Baptist laymen who attended the Missionary Congress in Chicago, and subsequently adopted also by the Northern Baptist Convention and the Home and Foreign Societies. Along with this went a policy of organization by which the Baptist Brotherhood should be brought into closest relations to the new Baptist Laymen's Missionary Movement, serving as its working force in the local churches. In this way the Movement would be constantly stimulating the organization and work of the Brotherhoods, while the latter would be provided with a definite objective necessary to permanent success.

The organization of the Baptist laymen on this broad inclusive basis of missions is another of the significant forward steps taken by the denomination. In the spirit of absolute unity of interest and service the campaign can be mapped out and pressed. Every available force can be employed for the spread of missionary intelligence, the awakening of missionary interest, the increase of missionary giving. The follow-up work that is essential in order to conserve the results of such a national publicity campaign as that of the Laymen's Missionary Movement can be prosecuted for our denomination by this thoroughly representative Movement. Every Baptist layman should be made an interested participator in the great work. This is the goal to be aimed at.

There is at once an element of great strength in the utilization of the three General Committees of seventy-five which, under the new by-laws, become a part of the organization of the general societies. These Committees are made up of members from every state, and as leaders in the Baptist Laymen's Movement can wield large influence and find a specific field of service. With Brotherhoods established in the local churches, having as one function the work of a missionary committee, it should be possible to introduce systematic giving, make a thorough canvass to secure the every-member regular contribution, put a copy of MISSIONS in every family, and thus mightily advance the evangelization of the world.

The meeting for organization held in New York, of which account is given on another page, was marked by earnestness and realization of the importance and far-reaching possibilities of this Movement. The choice of Mr. George C. Whitney of Massachusetts as president will be regarded as a happy and fortunate one, for we have no more devoted and capable layman. When a secretary shall be secured—and a man of remarkable parts he should be—a new period of progress will begin, and progress of the steady and dependable sort. It does seem as though this were a great day for the Baptists. We are realizing the beauty as well as the strength of union in all our enterprises. Long life and great power to the Baptist Laymen's Movement!

Ⓜ

Why Not?

A GOOD friend of the mission cause in Brooklyn, in view of MISSIONS' presentation of the city and its religious needs, has a word to say in regard to the work among the downtown and foreign population, and a question to ask which is worthy of consideration:

"False theories prevail. One of these is that religious work ought to be self-sustaining. Self-sustaining religious work in a 'little Italy' of fifty thousand people, crowded into death-dealing tenements in a great city in a strange land! Would it not be quite as Christian and quite as sensible to try and teach them something, try and win them to better modes of living by giving them decent tenements to live in, subject to rigid supervision; to offer them open Bibles for their open minds in beautiful churches, and pure, sweet nurseries and kindergartens for their babies and little children, and music schools and healthful playgrounds for their boys and girls and young men and maidens? Why would not this be quite as Christian as to leave them to themselves for a quarter of a century to work out their own degradation and our undoing! Preachers of the gos-

pel, scientists, historians and census-takers all tell us that the love of God in Jesus Christ is the mightiest regenerating and civilizing power yet known. We wait to see the application of this divine dynamic to the church problem in our great cities."

Ⓜ

The Next Step

THE next step is to move that nerve-racking, dreaded and dreadful twelfth month out of the missionary society calendar. Surely the Baptists will not go on many years longer in a course that leaves the societies in doubt up to the eleventh hour, and half past it or even later, as to whether the apportionment will be raised. It is an expensive course, as has been often pointed out, because it necessitates the borrowing of large sums of money upon which interest must be paid. Put all of this interest money together, and it would sustain a score of new and needed frontier churches and a score more of new stations in foreign fields where the gospel has never yet been preached regularly.

Just as soon as our churches adopt the systematic plan of giving, using the duplex envelopes and setting apart certain periods for the missionary offerings, so soon will it be possible to push the unnecessary and disagreeable twelfth month back toward the beginning, until at last it shall be pushed out altogether, a consummation devoutly to be wished.

Then the missionary treasuries will know what they can depend upon; then missionary plans can be laid with intelligent precision; then the cause of missions will be put upon a business basis as well as one of common sense; then will not only the society managers rejoice, and the world respect the church that conducts its business so well, but the churches themselves will rejoice most of all. Because there is no sense of satisfaction quite so keen as that of doing one's duty in the very best possible way.

To oust that twelfth month of distraction and hysterical appeal by getting all the offerings into the treasuries practically by the end of the eleventh month is the next step of advance.

Send In Your Contributions

THIS is a word especially to missionaries, not to poets. Dr. John E. Cummings, missionary at Henzada, Burma, is contributing to the *Watchman* a series of articles on "The Missionary's Relation with the Organization." The presentation of the missionary's point of view is important and interesting. We note that in speaking of the missionary magazine he says: "Once heavy and prosy, it has during the past ten years become so light, entertaining and pictorial, that there seems little for the missionary to do for it but to enjoy it, take the photographs for it and expect that his writings will either be edited out of it or so changed in publication as to make recognition difficult, which is not conducive to frequent correspondence." Of course he does not object to having a missionary magazine that is readable, and hence read. As to editing the missionary's personality out of it, the editor of MISSIONS pleads not guilty. It is true that there must be editing, and that missionaries, like other fallible human beings with a typewriter or fountain pen at command, sometimes write and send in to the magazine what it would not be wise to publish or what requires revision. To decide as to that is what an editor is for, or at least one important function of his. Then, the space in the magazine has to be carefully considered, with so many fields and interests to represent, and we could scarcely give one missionary five or six pages a month for three or four months in which to tell his story, because scores of other writers would properly be protesting. In that respect the weekly paper has the advantage, and its scope is broader. On the other hand, MISSIONS is on the keen lookout for missionaries who can write, and for men of strong personality, and will try to stimulate rather than repress that desirable quality. Do not be discouraged, Dr. Cummings. Send along an article—and yes, include some photographs. Pictures do add legitimately to the interest. We all want to see you and your home and church and people. The better we know you, the more interested we shall be in your work, and the readier to give for its support.

Note and Comment

AGAIN MISSIONS offers a wide outlook on the world field to its readers. Capt. Luke Bickel takes us cruising on the Inland Sea in the *Fukuin Maru;* Principal T. O. Fuller tells of the interesting work that is being done at Howe Institute; and Dr. Barnes gives a Field Secretary's Survey of the work in the homeland. Then there is the admirable address delivered by Dr. Goodchild at the Anniversaries and a glimpse of the work among the Telugus in Natal. Dr. Wooddy asks a vital question concerning the Great West; there is that wonderful double-page photograph of a Japanese Sunday school convention; and other articles of timely interest including items from the workers at home and in far lands, all stimulating our spiritual growth.

¶ On our page of Practical Methods this month we give the program made up from April MISSIONS by the pastor at Glens Falls, with the aid of the reflectoscope. This is a most valuable educative means to any church, and where electricity is used, the latest improvements in electric lighting for stereopticon and reflectoscope purposes make the operating so simple that any intelligent young man can manage it. We will gladly give information to those who desire to look into this matter. The Home and Foreign Societies furnish fine views in sets, with lectures, covering the mission fields, and with the aid of the reflectoscope a world of pictorial illustration becomes effective. This is a field that the young people's societies in our churches might cultivate to great advantage.

¶ The new home mission text-book, entitled "Advance in the Antilles," which treats of the new era in Cuba and Porto Rico, will introduce those two most interesting islands to a large number of people, and will furnish in compact form information which is not readily secured. The history of the islands is given, so as to place the recent events in the proper setting, and the showing of the results of four centuries of absolute ecclesiastical domination by the Roman Catholic Church is exceedingly striking and illuminating. The peoples are worthy of study, and the missionary development forms one of the significant chapters of modern missions. We are sure that a host of young people will receive stimulus and be led to a new interest in the mission cause at large through the study of this volume. It is now ready for use, and will be taught at the summer conferences.

¶ Sunday desecration has gone to far lengths. Not only are the Sunday laws openly violated and brazenly defied, but public functions of all sorts are intruding upon the day. The latest aerial flight for a prize of $10,000 took place on Sunday. Christian protests are only occasion for jeering. Were it not for the laboring people who find that they are losing the only rest day they had, there would be little hope of rescuing the day at all. It is time that the Christian church woke up on this subject and got in line with the labor forces, and with such recent hopeful examples of right sense as that exhibited by the Bethlehem Steel Works and some other great industrial plants which have determined to stop Sunday labor.

¶ For a nation in self-protection to close its doors to the refugees of another nation would be considered by many as inhumane. But what shall be said concerning the nation that forces a large class of its subjects into the position of refugees? The powers that control Tur-

key should see to it that the Armenians are protected in their lives and rights, and a combination of the powers might suggest to Russia that while she could not be controlled as to the treatment of her subjects, she must not drive them forth in mass to fling themselves upon some other nation. It is time that religious or racial persecution should be made difficult if not impossible for a nation that retains international relations and recognition.

¶ The State Labor Commissioner of California, after more than a year of careful field work by a corps of special agents among the farms employing the Japanese, submitted its report in May to the governor. This investigation was authorized by the Legislature just after the anti-Japanese agitation in California in 1908-9. It contains much of special interest.

The Japanese population of the state on January 1, 1910, was 41,626, about 10 per cent. being women. About 65 per cent. were engaged in agricultural pursuits, and 15 per cent. in domestic service. There were 817 Japanese children in the public schools.

The report states positively that for the harvesting period in the state adequate white labor is unobtainable at prices within reason, and that there are not enough Japanese laborers to meet the demand. The return of many Japanese to their own country and the small number of arrivals the past fifteen months (only 836), as a result of the late agitation, is creating a new labor and racial situation. Hindu labor has come in and the problem is, What will come of this?

Here also is a new problem for American Christianity. A Hindu temple has been opened in San Francisco. Baptists are doing nothing of consequence for the Japanese in California, though there is a promising work among them in Seattle, Washington. Have we not a duty to these pagans, even these Hindus who have come to this Christian land?

¶ It is reported that the Young Turks, now in power, are seeking to modernize and extend Constantinople, and to this end propose the demolition of the world-famous Byzantine walls of the city, built in the early part of the fifth century during the reign of Theodosius II. These walls withstood sieges and everything but earthquake until Mohammed the Conqueror broke through them in 1453. While protest may save some of the ancient walls, it seems certain that in the march of modern progress the greater part must go. The archaeologists declare that if the Young Turks persist in vandalism like this, they will lose Western esteem. What we want the Turks, young and old, to lose, is Palestine. It is high time the Holy Land was saved to Christian peoples by being made a Free State under the protectorate of the Christian nations.

¶ We call the especial attention of the women to the article on another page by Miss Estelle Reel concerning Indian women and girls, and the kind of education that is best adapted to fit the girls for a new type of womanhood. If the Indian women can be educated and uplifted, of course the future for the remnant of the native American race will be bright. In this industrial educational work may be found a most valuable adjunct to our missionary efforts.

¶ Missionary committees will do well to keep missionary albums, and by this means preserve the beautiful pictures provided in MISSIONS. For purposes of illustration, in Sunday school teaching and in missionary meetings, such collections are of great value. When pictures covering Burma or work among the Indians, for example, have been collected for a year or so, a missionary picture exhibition can be made in connection with a social or an address on the particular field. Then, many of these illustrations are works of art, and worthy of preservation in themselves. The loose-leaf albums or scrap books are the best for this purpose. Every young people's society or mission circle or missionary committee should have one, and should also take MISSIONS for this purpose; while a second copy should be on file in the Sunday school or missionary library. Perhaps your school or society has already adopted this plan. If so, let us hear your experience.

MOONLIGHT ON THE INLAND SEA, JAPAN

The First Ten Years on the Inland Sea

By Capt. Luke W. Bickel

TEN years ago I sailed the *Fukuin Maru* out of Hiogo Bay to a task the difficulties of which though known only in part made me shrink. In view of these difficulties I made the following statement in writing to the home Board at the time: "I will work night and day as God gives me strength for ten years without looking for visible results," and I added that any other attitude on my part to so great a task would probably mean either serious disappointment or superficial work.

The difficulties were of many kinds; no small share of them were and are now due to the plan of work which in its general outline was then deliberately made and has been persistently adhered to, though the details have been a growth.

In general the rules that I made were as follows:

1. "The ship shall never undertake work in any place where any other denomination has permanent work. The work shall all be advance work." While this rule has brought us as a mission certain privileges in the islands, it would be worse than valueless if it failed to impress us with the serious responsibilities which it involves, that of giving by well-ordered, effective effort the gospel to the people and *all* the people of the places for which we assume responsibility.

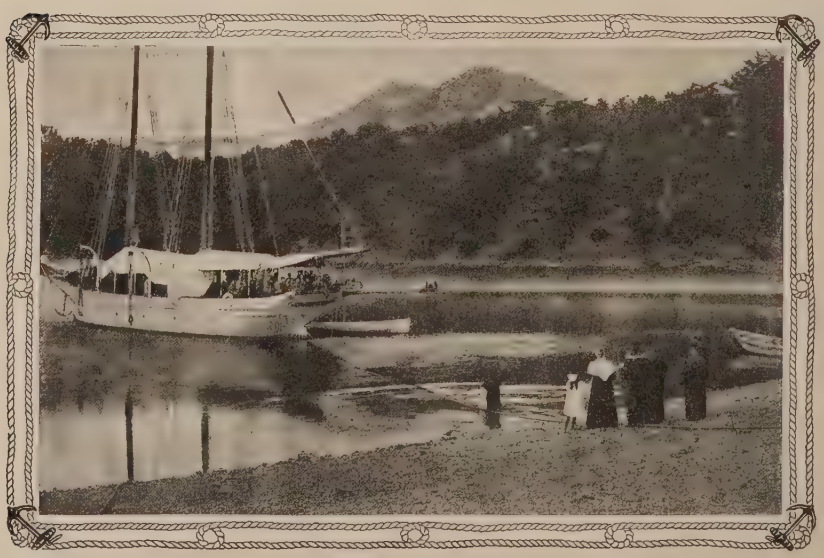
2. "The ship shall go to every village on every island known or unknown and persist in Christian effort until by general consent of the people the vessel and its message are welcome." This has not been the usual method of work in Japan. Largely as the outcome of conditions it has been the custom to follow some invitation or opening. The result has been a doubling up in many places and an utter neglect in others. What the persistent following of this rule has cost in the face of the criticism of those who regarded it as a visionary method and the temptation to seek so-called success in the form of immediately visible results by picking out certain promising places no one can fully realize. But I thank God that he put it into my heart to persist in adhering to this rule, thus laying the broad foundations which we now have for future work. This foundation lies in the systematic raising up, from out of the slough of prejudice and superstition, the minds and hearts of *a whole people* to a place of higher vision without which there can be no general acceptance of Christian truth.

3. "While giving honor to whom honor is due, to bear in mind at all times that the gospel is for all men alike, irrespective of class distinctions." Owing

largely to special developments at the time of the beginning of mission work in Japan, work for certain classes has had overdue emphasis. Precedent was all in favor of beginning with those in higher positions in the islands, officials, teachers, doctors and educated men, of whom there are in the islands many more than is generally supposed. The permit from the government under which the ship sails pointed to easy access along these lines. It was a temptation. A chance word from an islander was, I believe, used of God to give me the needed warning. This man had been to the mainland and said to me: "I went to the services in the church at Okayama. I was much interested, but how is it that the people who attend are almost all minor officials, professional men and young students? Is Christianity for these alone?" Knowing that of many places this was true, I set my face against it and avoiding, though not refusing, official help, sought entrance by the will of the people as a whole. The result as seen now in the presence of these very men in our meetings is a cause for deep gratitude to God who has led aright.

4. "After ensuring a welcome, to divide the islands into groups. Stationing an evangelist in each group, make him responsible for all work carried on in his group." The thought here was to throw responsibility in an ever-increasing measure upon the native workers, to make them feel that they are missionaries rather than helpers of a missionary and to urge them by word and example to strenuous, evangelistic, initiative effort within the limits of the groups for which they are responsible. A large amount of testing and much leading out of preconceived ideas as to the amount of work reasonably to be expected of a worker has taken time and strength, but has finally been successful, so that to-day on the older fields my hands are freer than ever before and I may more reasonably look to the regions beyond.

5. "To insist that the number of paid workers in a given district be limited and to insist upon the duty of every believer to bear a share in the work of spreading the gospel by personal activity of some kind." Old customs and newer precedent have been dead against me here. The Buddhist priest of standing, the teacher of repute, remained in his temple or home and received those who



A BAPTISM ON THE INLAND SEA

sought his advice. Preaching, moreover, and teaching was the work of a class. This goes deeper than those at home can believe. All thought that believers should believe, the teachers be teachers. Missionaries on the mainland have suffered and struggled over this with workers and Christians alike. I tried to begin aright. Often I have been on the point of wavering. Custom and precedent were so strong, the hundreds of villages so needy. Yet the ideal seemed and seems right, every Christian a worker, and I still hold to it. The number of workers is desperately small, but slowly, very slowly, the unpaid workers are coming out and I still live in hope that the long struggle may result in a strong, self-reliant church membership.

Adhering to these rules, the islands were divided into groups and an evangelist stationed in each group. The ship goes to a group and takes the local evangelist on board. The evangelist going with me, I visit every village in that group. Large public meetings are held in houses, theatres, schools, temples, hospitals and factories, or, if need be, in the open air in farmyards or on the beach. The attendance varies from 150 to 500 persons. Large quantities of literature are carefully distributed. Those interested are visited or come on board, for further instruction. To carry out this work it was at first necessary to walk over steep and difficult hill paths on an average of over 3,000 miles a year. This has been largely done away with of late by the use of a twenty-five foot motor launch attached to the ship, which was the thoughtful gift of the donor of the *Fukuin Maru*.

Special services for inquiries are held on the ship's deck. The addresses at the public meetings are all carefully planned and systematized, one, two, three. The literature is carefully selected and graded, one, two, three again.

When the ship passes to another group, the evangelist is left behind. He itinerates once in a month to fifteen or twenty of the most important places in his group, besides holding regular services in his own center. Thus divided into four groups, 400 places are being dealt with. Twenty of these have permanent hired houses or houses lent by the villages.

ON THE DECK OF THE FUKUIN MARU

Persons specially interested are listed, and being personally known to the workers, have suitable literature and at times letters sent them by mail. Of such persons there are 700 on the ship's list. Specially responsive places have special attention given them. For certain people suitable additional efforts are made in such a way as not to interfere with the general meetings. Thus at one time twenty or thirty school teachers gather on deck for a service, again a like number of students, or a large number of children.

While the direct presentation of Christian truth through addresses, stereopticon lectures and private talks is the mainstay of this work, auxiliary agencies have no unimportant share. There are twenty-seven regularly organized Sunday schools. Added to these are many children's meetings on Sunday school lines held on any day of the week. A kindergarten with fifty pupils enrolled and a night school

THE FUKUIN MARU AND HER CREW

with forty are doing a quiet work. The ship's newspaper, a purely evangelistic sheet, is written with the thought ever in mind that the island people and those who sail in the ship are, as is actually true in many cases, bound by personal friendship. This goes out by mail to hundreds of homes, emphasizing that which has been taught in the meetings. The ship's Scripture Calendar, specially designed and edited, accompanied by a letter signed by all the workers, is much appreciated and is in evidence all the year through in some 700 homes. Small loan libraries, placed in responsive villages to a limited number, also help to turn the minds of some to higher things.

A recent addition to our forces is to be found in the small vessel called the *Fukuin Maru No. 2*, built in Japanese style. This vessel is engaged in colportage work, undertaken with the same adherence to a definite plan as the efforts of the larger vessel. The man in charge is not simply a Bible-seller, but is one who, by preaching and teaching, leads young and old to an appreciation of the book he so deeply loves. He it is who holds day after day the children's meetings mentioned above. His evenings are usually devoted to meetings for older people.

Thus the tenth year has been reached. It is as though God had dealt with me according to my faith. The tenth year has been a remarkable one. The end of the ninth presented rather more difficulties than are usual even here. The dawn came with the tenth. Quietly, steadily there appeared a widespread awakening of interest, a welcome beyond our usual welcome, a turning from good-natured tolerance to definite requests for regular preaching places, request after request, ten, twenty, thirty from all parts of the field that Sunday schools be established; people hitherto holding aloof coming boldly to the meetings; a strange need to be in a number of places at once or at least to travel far more rapidly than heretofore in order to meet special demands for meetings or consultations. All this and more has been true during this tenth year. The first church was formed; the number of regular preaching places in hired houses or those set aside for our use by the village has been increased; the itinerating of evangelists has increased; the number of Sunday schools raised from eleven to twenty-seven, and the Christians, though few in number, have taken fresh heart. We close the year with ten persons definitely waiting for baptism.

No better indication of the spirit of the year could be given than the experiences of the last Christmas season. With all secular elements barred and a deep spiritual meaning pervading all, the coming of the Saviour was celebrated in all our permanent preaching places. The attendance at these meetings alone was no less than 8,000 persons.

It is a God-given hold we have upon

the many towns and villages in this wide field. I thank God for this tenth year with its promise far above all other years. May He grant me to be faithful in the years to come.

WHAT OF THE FUTURE?

What, then, as to plans for the future? They are simple enough. Let me divide them under these headings: (1) intensive work, (2) extensive work, (3) equipment.

1. As to intensive work, I desire to meet the many requests for permanent preaching places, Sunday schools and inquirers' classes by placing a sub-worker or assistant in each group. This would mean the opening up of regular preaching places and organized Sunday schools in forty additional towns and villages from most of which definite requests have come.

2. As to extensive work, my desire and hope is to take the next logical step in the original plan by opening up permanent work in the Goto Islands. It is strange yet significant that on my way to the last Reference Committee meeting, where I laid these plans before the committee, I had word from the Minister of Communications asking why it was that I had had these and other islands on my cruising permit during ten years and had not yet taken up work there. I have just sent a full report as to our gradually working out a definite and wide plan and stating that I hoped soon to be able to open up permanent work in the Goto Islands.

3. The question of getting over the ground more rapidly has become serious. A mistake was made in building a sailing vessel in the beginning, and that mistake has been a costly one. The auxiliary engine put in later has been a help; but conditions have changed more rapidly than even I dared to hope. The work has passed the experimental stage. The need for more rapid movements is daily more pressing. A more powerful engine would meet this need, but in the vessel as she is now there is not room for such an engine. The absence of a small assembly room on board becomes more and more a drawback. Again, accommodation for a permanent evangelistic worker who shall also be a personal helper on board is badly needed. Such a worker would mean that I could increase my public meetings by sending the evangelist in charge of the group with a member of the crew in one direction and taking the ship's evangelist with me in another. Thus I should be able to gather say 60,000 people into meetings annually as compared with say 40,000 now. The aid of a personal helper is becoming more and more pressing, as correspondence in the vernacular and preparation of literature and business items increase.

To accomplish all this I desire to be enabled to lengthen the ship by twenty-five feet, thoroughly overhaul her and by rearrangement of space find room for a larger engine, an assembly room, and more evangelist's accommodation. To lengthen the vessel would in many ways be more advantageous than building a new vessel. The saving of lengthening over building would probably not be more than Yen 5,000, but lengthening will avoid complications of registration; it will preserve the asset of sentiment existing here in the islands in so large a degree and possibly in some measure at home. It will, moreover, preserve the ship as a token of Mr. Allan's generous gift and the memorial nature of that gift, without which gift and interest the wide influence in which we now rejoice would have been impossible. My plan would be to get all ready to put together while going on with the use of the vessel, thus losing only a short period as to the active use of the vessel. As the building would be done on one of the islands, mission work could be carried on in some measure in the neighborhood during construction so that little time would be lost.

I do not forget that the work under my care is but a very small corner of the wide field. Neither should I wish to have my hopes fulfilled to the detriment of other needy fields. I submit these plans at a time when there is every indication that the work is entering upon a new stage of development, believing that a wish exists to make wise provision for gathering in the fruitage of the careful seed-sowing which has taken place on this now promising field.

THE PRINCIPAL'S RESIDENCE

THE CLARA HOWE BUILDING

The History of Howe Institute

By Principal T. O. Fuller

A SCHOOL THAT IS DOING MUCH FOR THE COLORED PEOPLE

THE Howe Institute at Memphis, Tenn., was founded in 1888 by the late Peter Howe of Illinois. The humble beginning was in a church of which a colored Baptist minister, Rev. R. N. Countee, was pastor. Property was secured later and the school was located where it now stands, corner St. Paul Avenue and Wellington Street. This was a sparsely settled district then, but the city has grown wonderfully and now the school stands in the midst of a thickly settled residence and business district, with a large background of Negro population.

Before the Howe Building was finished the chief benefactor was foully assassinated in his home. No one had the same interest in the school as Mr. Howe and a heavy cloud settled over it, which retarded its growth for many years. Realizing the possibilities of a school of this kind in this great center of Negro population, friends are coming to the rescue in a manner that is very encouraging.

More than 1,800 persons have received instruction here during the past twenty-two years and more than 200 of them are numbered as graduates. These graduates may be found in all the walks of life and we point with pride to their record of faithful service and good citizenship. As principals of schools, teachers, lawyers, doctors, farmers, mechanics, domestics, nurses, missionary workers, business men and helpers of various kinds, "the students and graduates of Howe Institute have played an important part in the uplift of their people in the Southland."

PRINCIPAL FULLER AND HIS WIFE

Many improvements have been made at Howe during the last eight years, both in buildings and grounds and in the courses of study and equipment. More than 500 students have enrolled in the various departments this scholastic year, coming from nine States, and while the school is owned and controlled by Baptists, more than forty representatives of other denominations entered Howe this year.

On our campus stand five buildings. The original Howe Building was the only one up to four years ago. Then an Industrial Shop was erected by the assistance of the Baptist young people of the city, which gave us space for our printing and sewing departments. Two years later we bought additional ground, enlarging our campus. While this addition was an ugly bayou more than thirty feet deep, it has been filled, graded and sodded and is to-day one of the most beautiful sunken gardens to be found anywhere. The work was done at very small cost, as we did the most of it ourselves. On this new addition has been erected a beautiful Teachers' College, and the Clara Howe Dormitory and Domestic Science Building for girls. These buildings were made possible by donations from Mr. Charles Howe of Chicago, son of the founder, and the General Education Board of New York. We are very grateful to the American Baptist Home Mission Society for the helpful oversight and coöperation for many years. Their Superintendent of Education, Dr. George Sale, has kept in close touch with our work, and his counsel, sought at every step, has been freely given and very helpful to us.

WHERE STUDENTS WORSHIP—FIRST BAPTIST CHURCH

Howe Institute has no endowment and relies for support upon the amount raised from tuition and donations from churches, conventions, associations, and individuals. The annual running expense is about

THE CLARA HOWE DORMITORY IN PROCESS OF ERECTION
MUCH WORK WAS DONE BY STUDENTS. THE TWO MEN ARE VETERAN WORKERS FOR THEIR RACE

NEIGHBORHOOD MOTHERS STUDYING THE BIBLE

$4,000. The property is valued at $60,000. Our receipts from tuition last session amounted to $2,090. The Home Mission Societies gave us $620 and the remainder was raised by contributions. The white people of Memphis recognize the value of Howe as a factor for good in the city and have generously aided us in many ways. Our Domestic Science Kitchen was fitted up as a donation at a cost of $500 by one of the local firms. Our bath and lavatory outfit for the dormitory was a donation. Several of the merchants have made donations of fifty dollars each. Many of the rooms have been fitted up by our colored churches, and committees are still selecting rooms to be furnished in the future. One encouraging feature of this year's work has been the frequent donation of money and supplies for the new building made by the various classes of students of the school. They have summoned me to the chapel and given me many surprises of the kind during the session. These things give evidence that the lessons of self-help are being learned and made practical by those for whom the sacrifices, financial and otherwise, are being made.

With the erection of the girls' dormitory our school took rank as a boarding school for the first time. Every room has been occupied this year. A large per

THE HOWE BUILDING: RECITATION HALL

NEIGHBORHOOD BOYS

cent. of our boys work in families mornings, evenings and Saturdays, and earn their board and tuition. Our industrial facilities for boys on the grounds are not at all adequate and the work on the outside is an important consideration.

Our students attend religious services and ninety-five per cent. are Christians. Quite a number are converted each year. Our chapel services every morning give opportunity for Bible study by the whole school and the leader impresses some important lesson. Wednesday morning the students' prayer meeting is given for testimony, song and prayer and is always entered into heartily by both students and teachers. The Sunday afternoon Sunday school is conducted by the students. With this training they go into the city as teachers and workers in the churches.

SOME SPECIAL FEATURES

The masses of our women are domestics, cooks and nurses. Our Domestic Science department affords excellent facilities for training along this line. Gas ranges are becoming popular with housekeepers and we have arranged to give demonstrations on certain days for the benefit of those in actual service in the homes of the city. Another feature is our Bible Training Class for women. They come from many churches and denominations and are taught, in connec-

THE PASTORS' CLASS AT HOWE INSTITUTE

tion with their Bible studies, many of the essentials of home-making, training of children, nursing the sick, and missionary work. They are also taught plain sewing and cooking. These women go to their neighborhoods and organize the idle children into sewing schools and Bible study classes with the hope of saving them from lives of crime and degradation. They are also taught helpful lessons in self-denial and economy, which will lead to buying and improving their homes. Fifty-three women have been in attendance this year.

Our Pastors' Class is another feature that has accomplished much good. We invite the pastors to come to our classroom during the winter months on Wednesdays, Thursdays and Fridays for the study of practical work pertaining to their ministerial duties. On Friday we study the Sunday school lessons and get good sermon outlines for Sunday. Many of these pastors have not enjoyed educational advantages and they are eager for this instruction. When they begin studying their congregations soon note the improvement in their sermons and make such favorable comment that the pastors find it almost impossible to discontinue their attendance upon the class.

Howe Institute is entering upon an enlarged field of usefulness and we invite the help and coöperation of all who are interested in the education of the Negro along practical lines. The lack of a fund for salaries makes the strain very great. Our teachers' salaries are all too small compared with the high cost of living. We shall struggle on, hoping to accomplish all we possibly can while those who are able are getting ready to come to our relief.

Memphis, Tennessee.

Liberia and the United States

REPORT OF THE COMMISSION AND RECOMMENDATIONS OF THE GOVERNMENT

THE report of the Liberian Commissioners, of whom Dr. Sale of the Home Mission Society was one, has been a long time in reaching Congress, and there is some doubt as to whether it will be acted upon at this session. Times are critical in Liberia, and if the United States is to take a helpful hand, now is the psychological moment. President Taft has approved the recommendations of the Commission, which are as follows:

(1) That the United States extend its aid to Liberia in the prompt settlement of pending boundary disputes.
(2) That the United States enable Liberia to refund its debt by assuming as a guarantee for the payment of obligations under such arrangement the control and collection of the Liberian customs.
(3) That the United States lend its assistance to the Liberian government in the reform of its internal finances.
(4) That the United States lend its aid to Liberia in organizing and drilling an adequate constabulary or frontier police force.
(5) That the United States establish and maintain a research station in Liberia.
(6) That the United States reopen the question of establishing a naval coaling station in Liberia.

The Secretary of State is ready to make a treaty with Liberia to carry out these objects, if Congress gives approval. Nothing less would discharge the moral liability of the United States, since our government made the establishment of the Liberian Republic possible. Moreover, as one writer says, "it is an admirable experiment station for Negro self-government, which should not be allowed to fail because of foreign greed and aggression." We hope Congress will act promptly, and that Liberia may be given a chance to retrieve its fortunes and prove what it can do if free from outside interference.

The recommendations were the result of the discovery by the Commission that the situation in Liberia was much more favorable than common report had led them to expect. Common report, by the way, was inspired mostly by foreign sources not wholly disinterested in the future of the Republic. According to the alarmist newspaper reports the lives of foreigners were in danger and the Liberian capital, Monrovia, was threatened by a British regiment. The Commission found this an exaggeration, although the situation was one requiring outside aid, since the perils came from without. The Commission says that Liberia is menaced by France on one side and Great Britain on the other. France has based her aggressions on the plea that the territory which she has annexed was not effectively occupied by the Liberians and was therefore subject to acquisition by another Power; and under this plea has taken from helpless Liberia sixty miles of coast and several thousand square miles of interior territory, the last grab occurring in 1907. As for the English reports, the Commission believes them due to a conspiracy among British subjects in Monrovia, aided by the British officer in charge of the Liberian Frontier Police, to make it appear that the Liberian government was about to fall. Instead of falling, however, the Liberian president dismissed the British commander, who had not only threatened the government but created a considerable unauthorized debt which he left behind him. The Commission found that Great Britain had "occupied" a certain portion of Liberian territory on the ground that British possessions had been raided by hostile tribesmen from Liberia; and this territory would not be relinquished until Liberia should pay the costs of the British occupation. Plainly it was time some Power should intervene if Liberia was to be saved from two such neighbors. The Commission's report says:

"The British foreign office has protested that Great Britain has no designs on Liberian territory. We find it hard to reconcile this protestation with the acts and attitude of her officials in Sierra Leone and Liberia. Certainly there is

no difficulty in understanding Great Britain's declaration that if France is permitted to make successful advances into Liberian territory she will be compelled in her own interests to claim her share. It makes little difference whether Great Britain is the upper or the nether millstone. Liberia is between the two, and it is the conviction of the Commission that unless she has the support of some Power commensurate in strength with Great Britain or France, she will as an independent Power speedily disappear from the map."

Concerning the internal affairs, the Commission found the finances to be the weakest point. The revenues are pitifully small, while the expenditures have increased because of praiseworthy efforts to give more and better government to the native tribes in the interior. Failure to estimate carefully the probable receipts and adapt the budget thereto has resulted in a floating and domestic debt together amounting to $1,289,000, which has made foreign bondholders uneasy. The judiciary is honest but little versed in law. The police is well organized. Education is backward, but there are some excellent schools. Good roads are badly needed, also good harbors. The conclusion of the Commission was that with great possibilities of wealth in her forests, her rubber, palm oil, palm kernels, and pissava fibre, Liberia has little more than scratched the surface of its soil in a very small portion of its area.

In this connection, an English manager of rubber companies in Liberia, long resident in the Republic, expresses his opinion through the London correspondent of the New York *Times* that it will be a fatal mistake for the United States to guarantee loans or finance the Negro administration unless it is prepared to place trained white men in charge of every branch of administration, educating the Negroes in the art of government and teaching them to be honest and efficient. He says the British companies having large interests in the country, instead of resenting an American protectorate, will welcome it, provided it be accompanied by practical measures for reforming the corrupt administration, compelling it to respect obligations to foreigners whose money is invested in concessions, and to maintain peace and order. Anything less than such a policy of temporary domination and development would be worse than to stay out. It will be seen that the recommendations of the Commission cover these points.

As to the missionary work and outlook, Commissioner Sale told our readers about that in the first issue of MISSIONS; and Methodist Bishop Hartzell is enthusiastic regarding Liberia's outreaching influence, provided the Republic succeeds in developing as a Christian State.

THE U. S. CONSULATE, MAIN STREET

METHODIST COLLEGE, MONROVIA

Mrs. Judson's Grave at St. Helena

By David Downie, D.D., of Nellore, South India

IN order that we might visit the very interesting and successful mission to the Telugus of South Africa established and carried on by our Native Telugus of South India, we returned to India by the old route "'Round the Cape of Good Hope." In doing that, our vessel called at St. Helena. This lonely island was discovered by Juan da Novo Costello, commander of a Portuguese fleet, returning from India on May 21, 1502. This was the birthday of Constantine's mother, St. Helena, and hence the name given to the island. In 1645 the Portuguese abandoned it and it was then colonized by the Dutch. The East India Company held it till 1687 and in 1837 it reverted to the crown. In 1815 Napoleon Bonaparte arrived on board the Northumberland as a prisoner of war. Here he lived and here he died in 1821.

But the thing in St. Helena that interested us the most was the grave of Mrs. Sarah B. Judson. We had been told by a fellow passenger who lived on the island that the little cemetery was closed and in ruins. We found it indeed closed and in rather a dilapidated condition, but in spite of the fact that no one is looking after it, we found the grave in a very good state of preservation. I had it photographed and the copies I send with this will show the inscription on each of the four sides. The one "In Memory of," etc., was written by Dr. Judson. The second one shows that the monument was erected by friends in Philadelphia. The third one which is not so plain reads:

"She sleeps sweetly here, on this rock of the ocean,
Away from the home of her youth,
And far from the land where, with heart-felt devotion,
She scattered the bright beams of truth."

The fourth side is really in memory of Dr. Judson himself. He died April 12, 1850, and was buried in the Indian Ocean.

THE MONUMENT TO MRS. JUDSON AT ST. HELENA

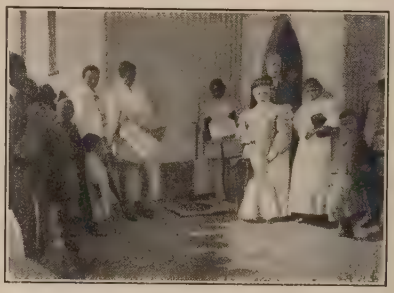
Our Natal Telugu Mission

By David Downie, D.D.

EVERY Baptist has heard of the "Lone Star Telugu Mission" in South India, but very few even of the readers of MISSIONS have ever heard of our Telugu Mission in South Africa. It was to see something of it that we took the long sea voyage "around the Cape" on our return to India. The voyage was no special hardship to us, since we are both fond of the sea and it gave us the opportunity of visiting St. Helena, made sacred by the fact that it contains the mortal remains of Mrs. Sarah B. Judson.

The mission in South Africa had its origin in this way: Some years ago the Telugu Christians in South India thought that it was about time that they began to do some mission work on their own account and so organized what is known as the Home Mission Society. The object was to send native evangelists to a number of isolated tribes not reached by the missionaries. After this was done, it occurred to one of the young men, John Rangiah, head master of the girls' school, Nellore, that they ought to do something for the thousands of Telugus that had immigrated to Natal who were as "sheep without a shepherd." For a whole year John was on the lookout for a man for Natal, but as no one was found it was borne in upon him that he might go himself. So after much prayer and a good deal of earnest thought, he decided to go. He was ordained as a missionary in Nellore and, like Abraham, "went forth not knowing whither he went." But God knew and wonderfully prepared the way before him.

John was at first received into the home of the missionaries of the South African General Mission, who have been his warm friends ever since. Later Sir Liege Hulett, a wealthy Christian planter of Kearsney, took an interest in him and invited him to start his mission on their tea estate. A house was provided for him and later a small hut for a school and chapel. It was our happy privilege to assist in the opening and dedication of a new and commodious chapel on the same estate. Some forty Europeans and about 250 Telugus crowded into the new building, leaving many outside. Services were held in both English and Telugu. It was a very happy occasion and one we shall not soon forget. In the evening we had a Telugu communion service.



OPENING NEW CHURCH AT KEARSNEY, NATAL. REV. JOHN RANGIAH READING ADDRESS TO DR. AND MRS. DAVID DOWNIE

The next week I had the privilege of laying the foundation stone of a larger church in Durban, which place will probably be the headquarters of the mission. This is to be a more costly and substantial building. Here again we had services in Telugu and English. The money for this foundation has been contributed chiefly by the friends of the mission in Durban through the efforts of Mr. Tomlinson, a missionary of the S. A. G. Mission. Mr. Tomlinson was born in Nellore and it was from his father that I got A. P. Veeraswamy in the famine of 1876-78, and who is now the pastor of the Ongole church with its 18,000 members. The church at Durban is to cost about £300, but only £85 had been secured when we were there. The Kearsney church cost £200 and was paid for almost wholly by the Telugu Christians. Mr. Treat, of Washington, Penn., contributed £20 and there were one or two

more small contributions from friends, but most of it came from the native Christians, John and his wife contributing £20 collected from wedding fees and little articles made and sold by them.

Since his arrival in Natal some seven years ago, John has organized six churches, and besides these he has nine places where little congregations regularly meet for worship and where churches will be organized just as soon as they are able to support pastors and pastors can be found for them. It is an interesting fact that, although John was brought up in a mission where self-support has been one of the most difficult problems, the missionaries have had to meet, he began his work in Natal on the self-supporting principle and has so far successfully maintained it. All these six churches are self-supporting and John's determination is that, so far as he can prevent it, there shall never be any others in Natal. Of course, it must be admitted that our Christians in Natal are much better able to support pastors than those in India. Though living is dearer, wages are so much higher that the people cannot only live better, but are able to save quite a little sum of money during their term of indenture.

It was a great gratification to us to learn how highly John was respected and honored for his work's sake. Sir Liege Hulett spoke in the highest terms both of John's character and his work, and we had similar testimony from all who knew him and whom we met. His reputation had even reached the Governor, with whom I had an interesting interview and, though himself a Jew, spoke in high terms of our mission work. On the whole, our visit to Natal was full of interest and profit to us and, we trust, also to John and his work. It was the outcome of two years of earnest prayer both on his part and ours and we fully believe that it has promoted in some measure the cause of Christ in Natal. I have more to say, but enough for now.

RECEPTION GIVEN DR. DOWNIE BY BOYS' HIGH SCHOOL AT NELLORE, ON HIS RETURN IN 1909 FROM HIS FURLOUGH. MRS. DOWNIE IS ON RIGHT, REV. A. H. CURTIS ON LEFT OF DR. DOWNIE

A Field Secretary's Survey

By L. C. Barnes, D.D.

DISCOVERIES

THEY are not original discoveries, for the most part —perhaps not in any part. To one pair of eyes, however, turned toward them intently for the first time, they are as good as new. One may have been a student of missions afar for many years looking at them wistfully across the seas and across the centuries without getting any clear-cut vision of the age-long, world-wide movement of God culminating in the immediate foreground—His missions, outgoings, outsendings, close about us. At first one is reticent. At the end of a second year he is aware that it is but a preliminary survey—a reconnoissance.

But some features in the immanent action of God on this continent are outstanding and unmistakable.

No one can pass from the attitude of general friendliness into that of special study of the subject without discovering that the Home Mission undertaking, instead of being nearly accomplished, is just entering upon a new, enlarged and most critical stage of activity. Fresh emergencies demand a readjustment of measures and a strengthening of forces.

A NEW FRONTIER

1. There is a new frontier, the last "Great West." To a recent English visitor we are "a continent of pioneers." In our own eyes, however, it has come to pass that Omaha and every other place east of the mid-line of the continent is "in the East," not only geographically, but also in sociological estimate. It is the old settled country. "The Great Valley" of the Mississippi River was the West about which our home mission fathers talked. The West to-day is the Mountain West. Its mineral wealth, which is being increasingly disclosed, is now coming to be counted trifling as compared with its agricultural possibilities under irrigation and dry-farming. These two factors, to say nothing of several others, will settle more people in the New West while you wait—literally while you wait—than were in the whole United States when Lincoln was first elected President.

The new, ultimate West is "settling" —not only in population but also in character—as much more swiftly than the old West of Jonathan Going's day, as long steam trains and telegraphic letters are swifter than drifting flatboats and ox-carts. The quick crystallizing of communities to-day over one-half of our continental territory all at once, requires manifoldly larger immediate outlay than that of former days. After traveling studiously throughout that entire area, I have sought to give a hint of the underlying reasons for this new need by preparing the story of "The Creative Week in the West."

Beside the elemental factors named in that discussion, there is a radically new governmental policy at work. The nation is doing for the settlers what individually they could not do for themselves. It is spending many millions a year in

equipping the pioneers for the task of subduing the desert and founding new communities. But by far the most important factor in creating civilization, the government cannot supply. It is our great glory that we Baptists took the initiative in rendering it constitutionally impossible for the government to provide religion. The obligation is on us as on no one else to make sure that the keystone of religion is supplied in the structure of the new country.

A NEW BREED OF MEN

2. Again, throughout the entire country, East as well as West, a new breed of men is being created. Corinthian bronze was more precious than gold. It was an amalgam of many precious metals. The Anglo-Saxon race dominates the planet because it is a hyphenated race, a conjuncture of races. Into the American melting-pot fresh ore of many kinds is being poured to-day as in no day, ever, anywhere, on earth before. The outcome may be men of the most illustrious mettle the world has ever known, provided only that one ingredient be not lacking or scant—that is the spirit of Jesus Christ.

Since the Old World is pouring its least privileged populations upon us in unprecedented numbers and from peculiarly alien races, the time has come for us to grapple as never before the task of making Christian Americans out of raw material. Most of it is unevangelized as well as un-Americanized. There are enough foreign-born among us, if they were rightly placed, to repopulate nineteen whole States and so elect thirty-eight of the United States senators. Now, while two new citizens of the Old World are landing on our shores every minute of the year, whether we are awake or asleep, it is time for us to wake up and receive them with a welcome which is adequately and efficiently Christian.

NEW COLLOCATION OF SOULS

3. Again, there is a new collocation of souls in cities. Most of the fathers lived in the country. Most of the sons will live in the cities. If this were a slow development we could trust the old leavening processes. Instead of that it is a sudden throwing together of most diverse elements in immense masses, at once alarmingly large and chaotic, but most appalling in the magic swiftness with which they are becoming larger and more chaotic.

In the vast, widespread task of saving the cities, the time has come for something additional to the various, often disheartened local endeavors—the time for a denominational program of united attack on the strategic centers of American life.

NEW STAGE IN AFRICAN UPLIFT

4. Again there is a new stage in the uplift of the recent offspring of African heathenism. In some of our churches in Asia there are native members at a farther remove from pagan ancestry than are some of the Africans in this country. The experiment of attempting to uplift them by giving them full citizenship, has been reversed recently, in large part. But the problem of their uplift is more urgent than ever before. There has been great outlay of money and of personal devotion and no one is satisfied as yet with the achievements. The new measures here which go to the root of the matter are suggested by the fact that our white brethren in the South in very recent years have come into an era of such financial prosperity that they are actually seeking new outlet for their home mission energies coupled with the fact that they are recognizing with new emphasis their obligation to their close Negro neighbors. The recent utterances of ex-Governor Northen, a most representative man, voice and accentuate the new day.

NEW MEMBERS OF BODY POLITIC

5. Again there is a new expansion of the Nation to include whole peoples of unevangelized Latin stock. This task has been thrust upon us. To neglect it would be to be recreant at once to both banners, that of the country and that of Christ. The Roman Catholic Bishop in one of these lands said to me, "The island has never been evangelized. There is need of us all. You are doing us

good." After careful exploration, Robert E. Speer declares that in some respects these regions are ten times more needy than China.

Coöperation with other denominations is working wonders in the new Spanish-American fields. Some twenty thousand have been won to Christ in less than a dozen years. There is no reason to doubt that we have more Baptists in Cuba and Porto Rico to-day than we could have won, if we had not concentrated on specified, manageable portions of the islands.

THE NATIVE AMERICANS

6. Once more, there is a new and final day in the evangelization of the heathen aborigines of our country. At the present moment most of the vast areas which have remained in their name until now are being allotted to them as family instead of tribal holdings and to white settlers. The old days are ending. At the same time, three hundred years after the beginning of English occupancy of America, within the last few months it has been ascertained for the first time how many of them are absolutely unevangelized. There are no less than forty tribes and bands of them which have been utterly neglected till the present hour.

The new measure in behalf of the Indians, which is being adopted, allots all the unevangelized Indians among various Christian bodies.

Fifty thousand of them are now being so allotted by the Home Missions Council. We must cheerfully take our share in wiping off the disgrace of so long neglecting these heathen Americans.

COÖPERATIVE ADVANCE

The time has come for coöperative advance in many of our various fields. It is the only way to cover fields which are now neglected by everybody. As chairman of the Home Missions Committee of the Federal Council of the Churches of Christ in America, and also as chairman of a joint committee of that Council and the Home Missions Council, the Field Secretary suggested a careful study of one of the western States. The result shows that loose talk about the waste of home mission money in denominational competition in the West is directly contrary to the main facts in the case. In the one state investigated there are more than a hundred towns, ranging from two hundred to a thousand population each, without any regular religious work of any kind. The only way to cover this absolute destitution is to coöperate in doing so. This excludes no one from any territory. It merely insures that no territory be neglected by every one because, perchance, it may not promise ecclesiastical glory. But the souls in such places are dear to Christ and some of them will be influential in the life of the State.

The Foreign Mission Report

IT would be difficult to suggest improvement in make-up or matter of this complete report, which fills 264 pages, including index. One who goes through it carefully will have a new sense of the complexity and extent of the work of the Foreign Society, and will also be in possession of all the facts and figures. Forty pages are given to a review of the year by the Home and Foreign Secretaries, Drs. Haggard and Barbour; 100 pages to reports from the missions in non-Christian lands and 8 to those in Europe; 45 pages to the full report of the treasurer; and the last 50 to the constitution, new by-laws, officers, fields and stations with names of missionaries assigned to each, changes in the missionary force, obituary notices, and statistical tables. The elaborate report is a volume in itself, and shows Dr. Haggard's genius for the working out of details. We give some paragraphs that should have wide reading.

THE BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

No feature of our denominational work is more promising in its results than the Forward Movement. Secretary Moore has proved himself to be the right man for this work. The organization of study classes and the development of interest in the Sunday schools have continued to receive attention. Special emphasis has been laid upon stewardship, and in coöperation with the General Apportionment Committee of the Northern Baptist Convention a campaign has been undertaken to secure an "every-member canvass" in every church. The double envelopes furnished free by the General Apportionment Committee to churches undertaking for the first time an "every-member canvass" have been distributed through the Forward Movement and systematic effort has been made to interest pastors in the plans of the Movement and to inculcate higher ideals of stewardship. Conferences have been held in various parts of the country, in churches, theological seminaries and colleges, and these have been received with favor.

THE APPORTIONMENT PLAN

All the District Secretaries speak most enthusiastically of the apportionment plan. Many evidences of real heroism have been given by the churches in their determined efforts to reach their apportionments. Particularly encouraging are those churches where the "spurt stage" is over, and steady, deliberate effort has taken its place. In some instances reaction from the effort of the previous year has been noted, but the largely increased use of the duplex envelope and of the plan of weekly offerings for missions is most hopeful. The churches are taking up the weekly giving plan enthusiastically. As one secretary says, "Special appeals and debt cries are becoming tiresome to pastors and churches," so that the new plan is welcomed. Particularly encouraging are the reports that the smaller churches are giving as never before.

EDUCATIONAL WORK IN CHINA

In China preëminently the service afforded by a completely developed educational system is to be sought. The schools established by the government under the new system of universal education must long be lacking in elements which are most vital to the development of Christian manhood. Thus a great field for Christian activity is offered in the work of education in general. But a distinctive service is offered in China at the present time in the establishment of schools of higher education. For this the way is peculiarly open. This is due to a marked change shown recently in the policy of the government as respects the new education. At first the aim was that of appropriation of the new learning primarily through the creation of higher schools. The futility of this effort soon became apparent, and development of the higher schools is now at a standstill, while the stress of educational effort is upon the multiplication of elementary schools. Thus temporarily a remarkable opportunity is afforded for development of strong institutions of higher learning. Through these a great company of teachers inspired by Christian ideals may be

BOYS IN HIGHEST GRADE OF OUR SCHOOL IN KIATING, WEST CHINA

furnished for the schools of the Empire. Thus while the bulk of education must in the future be under the control of the government, a great and permanent influence may be exerted. With other mission bodies our Society is deeply interested in the outcome of plans for the establishing in China of one or more Christian universities. It is plain that a far-reaching influence is offered to such work in shaping the future of the empire. It is impossible to find language for characterization of the opportunity thus afforded to Christian nations. No opening of doors in a physical or political sense in response to the prayers of Christendom is comparable with this throwing open of the way to the mind and heart of a great people.

EDUCATIONAL WORK IN JAPAN

In Japan the exceptional development of the governmental system and the peculiar strength of national feeling affects the educational problem as related to Christian missions. The successful mission schools are prevailingly of the middle school grade, corresponding to the academy or high school in America. Above the academy grade development of Christian educational work has been very limited, being restricted by the competition of public institutions and the desire of the Japanese to resort immediately to professional schools. The Committee seeks to provide for the reorganization and strengthening of the work of our academy. They are interested also in promoting development, by united coöperation, of a few strong collegiate institutions which shall shape the ideals and the character of young men at a vitally important period of their life, and the creation of a distinctively Christian university. The coöperation of all Christian bodies in this policy is greatly to be desired.

THE CHRISTIAN DORMITORY

The purchase of land and provision for erection of a building for use as a dormitory by students of Waseda University is a gratifying incident of the year. In the Christian dormitory a providential agency is offered for bringing to bear religious influence upon youth in countries in which an extended development of a public school system restricts the work of Christian schools. The scores of thousands of students in the city of Tokyo are left to find homes as best they can. Access to these students through the

Christian dormitory is unrestricted. The favorable opportunity afforded to us is due to relations which members of our mission body have sustained to Waseda University with its membership of 8,000 students.

THE MEDICAL SCHOOL

The mission bodies are awaiting with great interest the shaping of plans for establishing of union medical schools at selected centers in China. In this work our Society should strongly coöperate. Dr. Huntley reports that a native assistant in the hospital at Hanyang wrote recently: "We are all aware that of all the different branches of work connected with the church, that which most shows forth the love of God to the Chinese mind is the Christian hospital." Yet it is plain that foreign physicians in Christian hospitals can scarcely touch the borders of the vast need of the empire. The training of native medical practitioners and the impartation to the medical work of the future of Christian ideals is a work that may well awaken a profound enthusiasm. Two proposals for establishing medical schools under union auspices are under consideration in sections of the empire in which the work of the Society is conducted.

THE PRESENT NEED

It is plain that an adequate response to the opportunities now open to our mission work can be made only through a large increase in the number of missionary recruits and a large advance in contributions of money. The two forms of need were never before so great as now. As stated in a recent appeal made by the Society, "It is an underestimate to say that forty new families should be placed at once in our mission fields and that 100 would be required for an adequate improvement of existing opportunities." The budget of the present year, as approved by the Finance Committee of the Convention, provides for appointment of but seventeen of these needed recruits, the financial situation apparently being prohibitive of a larger increase. While the advance made during the last two years has awakened profound gratitude in the mission company, the gain secured is that of relief from the peril of disastrous retrenchment rather than that of provision for the extension of work so urgently required.

PASTOR KOBAYASHI OF SHIBA CHURCH, TOKYO, JAPAN, WITH SOME OF THE SUNDAY SCHOOL TEACHERS AND CHILDREN

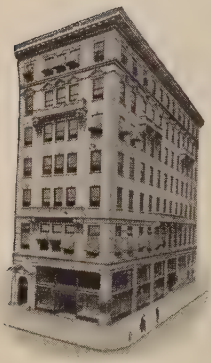
UNION SUNDAY SCHOOL RALLY AT KOKUGIKWAN, TOKYO, JAPAN.

FOURTH NATIONAL SUNDAY SCHOOL CONVENTION

Publication Society as an Educational Force

By Frank M. Goodchild, D.D.

FROM AN ADDRESS DELIVERED BEFORE THE NORTHERN BAPTIST CONVENTION IN CHICAGO, MAY 11, 1910



PHILADELPHIA HEADQUARTERS

OUR age lays tremendous emphasis on education. Mr. Carnegie has said that "the most imperative duty of the State is the universal education of the masses." And we may add that it is the imperative duty of the churches to educate the masses religiously. Baptists must do their full share of that. The interest of Baptists in education is keen. No other body outdoes us in general educational gifts. And no other denomination has better facilities than we for the education of the people, morally and religiously. Grover Cleveland said at St. Louis in 1903: "It is a solemn thing to belong to a people favored of God." Surely Baptists are a favored people. We have been entrusted with truths so precious that our fathers felt it a privilege to suffer and die for them. And by the sacrifices made by our fathers we have to-day in great organizations the means of spreading those truths. Our next duty is to make the best use of these organizations. We might better not have them than to have them and not use them well. We are surely moving in the right direction when we proceed to the coördination of our national educational agencies, and to the institution of sane educational methods in the local churches. And I believe that our denominational well-being for the next fifty years will be proportioned to the wisdom we show in the next year or two in dealing with this superlatively important matter.

All our great denominational societies do some educational work. You cannot make a society that is simply and only missionary, and you cannot make a society that is simply and only educational. Missions and teaching are inevitably associated. In the Great Commission our Lord joined them together and they cannot successfully be divorced. On the foreign field the favorite method of work to-day is to evangelize by education. And we have been humiliated that some other Christian bodies, not so strong as we, outstrip us in the number of their schools and in their equipment. Home missionaries have almost always been educators. Most of our colleges in this country were founded by home missionaries, and a great deal of the work done by our Home Mission Society, especially among the Negroes, has of necessity been educational in character. And so precisely in our Publication Society missions and education are united. By its very nature the Publication Society is peculiarly our Society for Education, and yet as the other Societies have been obliged to evangelize the people by educational methods, the Publication Society has been obliged to educate the people by missionary methods.

It is hardly likely that such a thing was in the minds of the founders of the Publication Society. Indeed it is probable that most of their thought was to have a society that would print the tracts they needed, and apparently they indulged the hope that the 2,000 Baptist preachers and the 200,000 Baptist Christians of that time would be eager to use the tracts so that the Society's sole task would be the work of printing. They felt that the ministry of the church could not be fulfilled in meeting houses, and so they printed the message that men needed and expected each Christian to carry the life-giving pages to those who needed them. It was hardly to be expected that in

1824 our fathers should see what we clearly recognize to-day, that a mere printing society would not meet the need. To print a thing is not to publish it. You have published a thing only when you have put it before the eyes of the public. The distribution of a daily newspaper is as essential to its publication as its printing is.

When good literature is concerned it takes effort to distribute it. Bad things somehow get themselves known. If you would have good things known you must make them known. There were about 300,000 sermons preached in this country last Sunday. There was enough truth in them to save the world. But the world is hardly conscious they were preached. But the scandal that was merely whispered in your community yesterday is in the metropolitan newspapers this morning. It was this simple fact, that if you would confer upon men something sweet and clean and saving you must take it to them, that forced the early managers of this Society to send men out into the field carrying Bibles and tracts with them. And out of that necessity has grown the greatly diversified work that the Society does to-day.

In certain directions the Publication Society is our exclusive agency for doing educational work. It is our great instrument for the spread of Christian literature. And what amazing totals have been reached during the Society's eighty-six years of life! Three and a half millions of Bibles and New Testaments have been sent out. About a billion Sunday school periodicals of all sorts have been issued—53,000,000 of them last year. About 55,000,000 pages of tracts have been distributed, more than 184,000 of them last year. One of these tracts is known to have led forty persons to the feet of Jesus in a single year. What the fruitage is of the 55,000,000 pages already distributed God alone can tell. And the method of the distribution of these tracts and books increases their power. They are not shoved under doors or stuffed into mail boxes indiscriminately. They are handed to people by godly men who give a kind word as well. The best force in education is the contact of the teacher's soul with the soul of the pupil. So it is precisely in this work. The personality of the messenger gives power to the printed message he bears. About city and country these messengers go in wagons, on horseback, and on foot, not only through the states of the West, but the Eastern states as well; not only through the sparsely settled country, but in the congested districts of the great cities; not only through every part of our own land, but in Cuba and even in far away China. More than threescore colporters are so employed and as many colportage wagons. No one who is acquainted with this phase of the Society's work can fail to perceive its admirable adaptation to all sorts and conditions of men, and it need not surprise us that appeals are multiplying for the services of colporters, not only from country districts, but from city mission societies. And where the men cannot be furnished the literature is asked for, and you doubtless have heard that the city mission superintendents of the East have come to the Convention with the request that ten thousand dollars be added to the Publication Society's budget to be expended in furnishing them with tracts in foreign tongues. I have just learned that owing to the necessity of keeping down the budget this appeal has not been acceded to. I am profoundly sorry, and think you are. This is our most serious need in city mission work to-day. And I believe the appeal of these men to be the call of God to us. There is no mightier

GOSPEL WAGON NO. 14

educative and evangelizing agency than tracts furnish. Every church ought to adopt tract distribution as part of its plan for the education and evangelization of the people.

The Publication Society exerts wonderful educative power in the founding of Sunday schools. For seventy years this has been part of its distinctive work. In the report this is set down under missionary work. The founding of a secular school is educational. The founding of a Sunday school is esteemed simply missionary; but it really is the setting at work of the most potent educational forces.

Since 1840 approximately 15,000 Sunday schools have been founded by the Publication Society's workers. Nearly half of the Baptist Sunday schools in the country owe their existence to it. Over 300 schools are founded every year. And never was such work more needed than to-day. For though it is almost our only means for the religious education of the young, the Sunday school seems to be slowly but surely passing away. When it is more needed than ever before because parents have abdicated as the religious teachers of their children, the Sunday school begins to decline. I am aware that the figures presented by the Religious Education Association show a substantial increase in Sunday school membership. Those figures, however, cover the whole country, and the serious losses suffered in the older states are hidden by the gains in the newer states.

It would be a simple matter to show that, taking the country as a whole, the Sunday school's growth bears no proportion to the country's growth in population. What I wish to make clear is, that in spite of an enormous increase in population, the Sunday schools of the older states have actually decreased in membership.

In Massachusetts out of half a million children between the ages of five and fifteen years only 180,000 are in evangelical Sunday schools. Throughout New England it is much the same. In New Jersey conditions are similar. Not long since I made a special study of New York State covering a period of nine years, and there the condition is undoubtedly serious.

There doubtless are spots in New York State where the Sunday schools have made gains, but the losses in other spots are so great that in the nine years which my investigations cover, from 1897 to 1906, the Baptists of New York State lost from their Sunday schools 10,240 pupils. The Congregationalists of the State lost in the same period 5,403 pupils. The Presbyterians lost 4,540. The Methodists lost 11,179. And the Protestant Episcopalians lost 12,788. In those nine years the five denominations named gained 891,651 Sunday school pupils in the entire country, but in New York State all of them suffered losses during that time which aggregate 44,-150. While the State of New York gained a population of over three millions, the Sunday schools of these five great churches suffered an actual loss of Sunday school pupils which pretty closely approaches fifty thousand. The multitude of those who are as yet altogether unreached by the Sunday school is increasing too rapidly for us to regard an actual decrease in our own ranks with anything less than alarm. Out of the more than 800,000 children of school age in New York City, not more than one-third are reached by any sort of a religious school, Protestant, Roman Catholic, or Jewish. Out of more than twenty-five millions of children and youth in our land less than twelve millions are enrolled as pupils in our Sunday schools. That is the enrollment, and you know how much a mere enrollment means.
is a startling state of affairs, and you will see now what I mean when I declare that the Sunday school seems to be slowly but surely passing away just at the time when the need for it is greatest. It

I have dwelt upon this state of affairs that I might allude to some measures the Publication Society is taking to remedy it.

There doubtless are a great many causes which contribute to the decline I have pointed out. He would be rash indeed who would say that the cause is a single one, or that the cure is simple. A score of students of the situation might each of them make a different diagnosis

of the trouble and propose a different remedy. But among those who have most carefully studied the Sunday school problem there is general agreement in this, that one of the reasons why the Sunday school is not holding its own to-day is because of the inefficiency of its teaching force. I know of one pastor who says that if he had capable teachers he could have a thousand average attendance in his school as easily as the three hundred he now has.

When I speak of the inefficiency of our teachers I do not mean to join in the sneers that so often are flung at the great body of devoted volunteer teachers we have in our Sunday schools. It is very easy and cheap to criticise them. It might be difficult for many of their critics to do as well. Considering the limited time they have with their pupils, the difficulties that are a part of the uniform lesson system, the cares that press upon most of the teachers during the week, and the influences that play upon the hearts of the pupils in un-christian homes, the marvel is that so much really valuable work has been achieved. In spite of their limitations these men and women to whom Christ is dear have made him efficiently known to uncountable hosts of boys and girls who but for them never would have known a Saviour. Doubtless there is a great deal of crude and false teaching in the Sunday school, but there is so much that is good and true that our uppermost feeling should be one of gratitude that so many have been willing to take part in the gracious work, simple-hearted though their participation has been.

Many of these earnest souls have the teaching instinct and if properly trained will do acceptable work. But a very practical difficulty arises when you ask who shall do the work of training the teachers. Just here the Publication Society comes to our aid and puts its tremendous resources at our service. Through its periodicals which suggest methods of teaching, through its series of text-books on modern Sunday school methods and pedagogy, through its Sunday school institutes and conferences, and above all through its systematic courses in teacher-training by correspondence, it is reaching into our schools to improve the workers and better the work. Some 35,000 people have been reading the books on methods of teaching in the past two and a half years, as many as 8,000 are pursuing courses of study, while 1,600 more have finished one or more studies, many of them having earned diplomas. It is a great work. It has helped thousands. It deserves our enthusiastic support and development.

Add to all this the Society's efforts to promote adult Bible classes, its graded system of mission studies for the Sunday schools, its social service booklets, its superintendence of the study courses of the Baptist Young People's Union, and you will be ready to assent to the broad claim that if you should set down with intelligence in one place the special religious needs of our country to-day, and set down in another place the resources and facilities which are accumulated in this great Society of ours, you would find them answering to one another as food answers to hunger, with this difficulty only—that the supply is far from equal to the crying demand.

GOVERNMENT RECLAMATION IRRIGATION MODEL—THE ROOSEVELT DAM
PART OF THE MISSIONARY EXHIBIT AT CHICAGO

Shall Christianity Dominate the Great West?

By C. A. Wooddy, D.D.

GENERAL SUPERINTENDENT OF MISSIONS IN ALASKA, WASHINGTON, IDAHO, MONTANA, UTAH, ARIZONA, NEVADA, CALIFORNIA AND OREGON

THE history of recent years is continued in the matter of growing population and consequent demands for the establishment of much new work in Montana, Idaho, Oregon and Northern California railroad building goes steadily forward. The coming year will see a number of enterprises approximately completed. Electric suburban lines are beginning to attract attention as factors in developing fertile sections adjacent to our larger cities and several of them are now proposed instead of steam roads to serve several large counties. There seems to be no cessation of irrigation development in all parts of the division, and especially in sections where the fruit industry is the chief business. We may expect, very evidently, that for years to come we shall be compelled to enlarge our work and increase the number of our churches.

SHALL CHRISTIANITY BECOME DOMINANT? HOW?

An interesting contemporary movement which has been presenting to us on the Coast a hearing of its claims is the Laymen's Missionary Movement. It has been setting before our men certain proposals concerning the heathen world and our share of the world task of evangelization, and how by large investment we may care for our part of heathendom in a few years. It will be granted, I think,

by most careful students of this movement that other elements than those which have been presented are involved in it, nevertheless there is power and attractiveness in the present presentation. It has led me to consider carefully what might be done to insure the dominancy of Christianity in this great Pacific region and in all its future history.

It must be remembered that this is a great region and that it must have a great population and therefore must become a great power in the nation and in the world. Within its limits could be put the German Empire, Sweden, France, and Great Britain, and more. And with a like period of growth and history as long as these great countries it may reasonably be expected to have as great a people within its borders. What is done for it and for its cities if they are to be made predominantly Christian must soon be done. Now its people are predominantly American and Protestant and relatively are more accessible to the evangelical message of the gospel than is true of many other parts of our national commonwealth. We know where all our great cities are to be. No known influences could inject a great city into our present territory at an unoccupied point. If we can capture and hold our present cities the future urban forces in our civilization will be what we wish them to be, at least in a large measure.

I am glad to believe after considerable study of the situation that with a single possible exception none of our cities has gone so far from evangelical influences that we may not yet win it if proper and early effort is put forth in its behalf. And what is true of the cities is even more true of the rural and village population. I do not know what population this great region will some day possess. I have myself seen it increase nearly twenty-fold and the growth is more rapid now than in any year of the past that I know about. All factors that produce a great and stable population are here in unusual profusion. Shall we plan to make this region predominantly Christian? The task is not ours exclusively, but we shall be blindly recreant if we take not our full share of such a decisive task.

The lines of work we are now following to accomplish what we may of this Christian task call for money to secure, (1) lots for new church enterprises in both cities and especially in irrigation and rapidly growing country sections; (2)

A MELON PATCH, NOT IN THE SOUTH, BUT IN WYOMING

aid in building suitable houses in which a modern and highly organized work may be done; (3) district missionaries to care for specific fields each, including a number of churches or mission fields; (4) evangelists as helpers to pastors and in cities to develop new fields; (5) missionary pastors; (6) general missionaries and superintendents. For all these purposes the Society has been providing about $70,000 annually for this division. To undertake at once our full share for this great field would involve an annual expenditure of not far from $270,000. Expenditures for lots and houses could soon be decreased, and it would not be necessary to make the full increase at once, but these figures represent fairly what is needed to accomplish speedily our full denominational share of the work if this whole great region is to be made Christian and a future dominant Christian force in national and world affairs. Whatever else may now be omitted, we greatly need to increase at once our force of district and evangelistic workers as well as to provide for special work in our cities. Twenty-five thousand dollars above the average appropriation of the Society for the last five years is the minimum increase that should be made year by year for several years to come.

STEADY LOCAL ADVANCE

All parts of the field are doing what they can to advance their own investment toward giving adequate care of this field. Our per capita giving rises steadily, and that assigned us by the Northern Baptist Convention is far greater than that assigned many eastern fields. Besides these demands we are more burdened than usual in providing for our educational institutions. We must give more attention and more cash to these schools than we have been doing for it is becoming more and more evident that we shall have to care for them ourselves. Our people are hopeful and cheerful under the sense of these large burdens and count it a joy to share in the plans of Divine leadership. Larger opportunities of service are now offered in this great field never before equaled, and I trust the year to come will see larger accomplishments than ever before.

MISSOULA, MONTANA, A PLACE OF REMARKABLE GROWTH

A Spiritual Power House

By Rev. David Gilmore, of Rangoon, Burma

WE hope the Assembly for Bible Study, which held its third annual meeting on the premises of the Baptist College in Rangoon from March 27 to April 3, will deserve this title. It was started two years ago by a little band of missionaries and native Christians, who were engaged in school work and who felt the need of some inspirational influence as a help in putting first things first. Whoever is engaged in the educational side of mission work, in India at least, feels a tendency for the exhausting daily routine to encroach on the time and energy devoted to the religious side of educational work. To help us in resisting this tendency, some of us conceived the idea—it was first broached in a paper read before the Burma Baptist Missionary Conference by Rev. A. C. Darrow—of getting together as many of the educational workers as possible for a week of meetings and Bible study, somewhat on the Northfield plan.

The daily program of the Assembly was like this: At 7 A. M. there was a prayer meeting, led usually by a native Christian, in one of the vernaculars, although the leader sometimes gave the gist of his remarks in English, for the benefit of any who might not understand his vernacular. Then the meeting became polyglot. The singing, from "Hallowed Hymns," was an inspiration. At 8 came the vernacular Bible classes. In the Burmese class, Dr. Thomas of the theological seminary at Insein, gave a series of lessons in Revelation. The Burmans would have it so. In the Karen class, Prof. Gilmore, of the Baptist College, took up Philippians. At 9 was the English Bible class. Most of the native Christians attended this, as well as one of the vernacular classes. This class was taught by Mr. F. W. Armstrong, his subject being "Seven Strategic Chapters in the Gospel of Matthew." They were so treated as to involve a bird's-eye view of the whole book. By this time it was hot, so everybody was left to his own devices until evening. At seven was a short devotional service in a vernacular, followed by special music, arranged by a committee consisting of Saya Myaing of the Baptist College, and Thara Po Sein of the Sgaw Karen High School, Bassein. Then came the main address of the evening, which was always in English, whether delivered by a missionary or a native Christian. The Burmans and Karens held their end up very well at that, too. Perhaps the readers of MISSIONS will be interested in the subjects of these evening meetings. As most of them were selected by the native members of the committee, they will give an idea of what our native Christians are interested in. March 28, "Our Communion with God," by Thara Po Mya, of the Sgaw Karen High School, Bassein; March 29, "The Christian Patriot in Burma," by Maung Ba Than, a student in the Baptist College; March 30, "Organization in Mission Work," by Dr. Tilbe of Rangoon, and Saya Maung Ba Hlaing of the A. B. M. Burmese Boys' School in Moulmein; March 31, "The Modern Siege of Jericho," by Mr. Hascall of Bassein; April 1, "Social Life Among Native Christians," by Thara Kan Gyi, of the Baptist College.

The attendance was 139—missionaries, teachers, pastors, pupils, Bible women and others. Some non-Christians were there—one was led to decide for Christ as a result of the meetings. The spirit of the Assembly was ideal. There was deep and earnest feeling but no excitement. The chairman found his task a light one—there were so many willing hands ready to take hold of anything that needed to be done.

This Assembly is not another organization for Christian work in Burma. We hope it will prove a spiritual power house, where a force will be generated from year to year that will make the work go easier and better in many of our mission workshops throughout Burma.

The Laymen's Missionary Movement of Northern and Western Baptists

THE foregoing is the name of the new movement comprehensively in the interests both of home and foreign missions among Baptists of the North and West. A formal though simple organization was effected on Friday, May 27, 1910, when, pursuant to a call sent to the laymen on the new Boards of Managers and on the General Committees of the American Baptist Foreign Mission Society, the American Baptist Home Mission Society and the American Baptist Publication Society, a company of about twenty-five met in the home mission rooms in New York to consider what action should be taken to make effective the decision of the Baptist laymen's rally and of the Northern Baptist Convention in Chicago, in approval of such a comprehensive movement.

A temporary organization was made by the choice of President E. B. Bryan of Colgate University as Chairman and Mr. E. K. Nicholson of Bridgeport, Conn., as Secretary. The first and fundamental question for consideration was whether such a denominational movement is desirable. This was unanimously and emphatically decided in the affirmative.

The conference then proceeded to consider a tentative plan of organization which had previously been approved in general by the Boards of the Societies and by the committee of the laymen's rally in Chicago. With some changes this was found to be acceptable and after full and careful discussion was unanimously adopted as given herewith.

Constitution of the Laymen's Missionary Movement of the Northern and Western Baptists

DECLARATION

1. We believe in a comprehensive Baptist Laymen's Missionary Movement, alive to all the interests of the kingdom of God at home and abroad.

2. We believe in the strongest combination of our missionary forces and in the massing of missionary motives to arouse men of affairs to larger participation in the world's evangelization.

3. We believe that the new era upon which the denomination is entering in the unified budgets and coöperative effort of these societies is peculiarly favorable for such a comprehensive movement.

4. We believe that this movement should be closely related to, and a substantial reinforcement of, our general and time-honored missionary organizations, and that the living links between the administrative forces of these organizations and the whole denomination are found in the enlarged number of laymen on their Boards of Managers, and on their general committees throughout their whole constituency in our land.

ORGANIZATION

NAME. The Laymen's Missionary Movement of Northern and Western Baptists.

AIM. To enlist a larger number of Baptist laymen in more active personal service and in the conscientious use of their means, as stewards of Christ, for the establishment of his Kingdom in the earth.

MEMBERSHIP

Any Baptist layman may become a member upon signing a card pledging his sympathy and support to the Movement.

MANAGEMENT

The management of the Movement shall be in charge of the laymen on the Boards of Managers and on the general committees of the American Baptist Foreign Mission Society, the American Baptist Home Mission Society and the American Baptist Publication Society, who shall constitute the General Committee of the Movement and shall elect their own officers and fix their times of meeting.

There shall be an Executive Committee consisting of the president, vice-president, secretary, treasurer, and twelve members to be elected annually by the General Committee of the Movement, five of whom shall constitute a quorum; and four or more coöperating district committees, each having nine members, five of whom shall constitute a quorum. These district committees shall be appointed by the Executive Committee, and the territories to be covered by such district committees

shall be divided as equally and equitably as possible.

The duties of the Executive Committee shall be to formulate plans for the accomplishment of the objects of the Laymen's Missionary Movement, and to have general responsibility for the execution thereof.

The duties of the district committees shall be to coöperate with the Executive Committee in the effective execution of its plans within their respective districts, and otherwise to promote the interests of the Movement.

The Executive Committee and each district committee shall elect their own officers and fix their times of meeting.

ADVISORY COMMITTEE

There shall be a General Advisory Committee of nine, three of whom shall be designated by the Boards of each of the three above named Societies.

FINANCIAL

The expenses of the Movement as approved by the Executive Committee shall be borne by the above named three Societies, pro rata to the amount of their budgets, in accordance with the budget of the Movement which shall be approved by the three Societies above named.

ANNUAL REPORTS

The Executive Committee shall make annual reports of its operations to each of the Societies and through these to the Northern Baptist Convention.

AMENDMENTS

Amendments of these articles may be made at any annual meeting of the General Committee, provided a year's previous notice shall have been given of such amendment, or they shall be recommended by a two thirds vote of the Executive Committee.

Permanent organization was effected by the election of the following officers: President, George C. Whitney, Worcester, Mass.; Vice-President, D. G. Garabrant, Bloomfield, N. J.; Treasurer, O. R. Judd, Brooklyn; Secretary, Edward K. Nicholson, Bridgeport, Conn.

Executive Committee: E. B. Bryant, LL.D., New York; W. D. Chamberlain, Ohio; F. W. Parker, Illinois; Mornay Williams, New York; C. R. Stark, Rhode Island; J. M. Hunt, New York; Charles Edward Prior, Connecticut; A. G. Crane, Vermont; R. Stone, Kansas; E. L. Tustin, Pennsylvania; D. P. Leas, Pennsylvania; L. H. Buxton, Oklahoma, together with the four officers.

It was decided that effort should be made to secure the simultaneous coöperation of thirty-seven Baptist State Conventions which meet in the fall in the promotion of interest in the new Movement, by providing a place in the program for its consideration and by securing a laymen's meeting in connection with that of the Convention.

It will be noted that on the enlarged Boards of Managers and the General Committees of the three Societies there are about 130 laymen, representing every State and Territory in the fields of these Societies, who may become active centers of influence in the development of interest in this Movement, as well as in other matters. The denomination therefore has available at once a unique system for effective work on a broad scale. All this, however, will be of little avail unless the entire Movement, in its constituent elements and as a whole, is animated by the missionary spirit of Him who came to seek and to save that which was lost. This dependence upon divine inspiration and direction was deeply felt and strongly expressed at the Conference.

MENDING CHINA, UNKUNG, SOUTH CHINA. PHOTO BY REV. A. F. GROESBECK

The Wonder-Working Foreigner

By Rev. A. F. Groesbeck, of Chaoyang, South China

THE other day a good brother after services very solemnly told me that he had an important service to ask of me, and hoped that I would not deny him. He wanted me to kill him an owl. I told him that killing owls was a little out of my line, but I would do my best for him. My curiosity was aroused and so I wanted to know what he wanted with an owl. He replied promptly that a relative had fits and owl was the most efficacious remedy for that malady. A bystander suggested that they try pickled owl on the boy, which was more easily secured. Other bystanders took up the matter and we had a long and interesting discussion on the relative value of fresh and pickled owl as a cure for epilepsy.

Another time when I was on a tour and had my gun, we arrived rather late at the chapel where we were to spend the night. I casually remarked that we didn't see much game to-day, nothing but kites. Our host blurted out, "Well, why did you not kill them? I have been trying to get a kite for months to eat for my asthma."

I recall a strange request that came to me when we had been in China only a short time. I was walking in front of the chapel a little after dark when a man came up and asked me if I couldn't catch a demon for him! He went on to explain that he was buying heavily in a lottery running in a well-known temple, and was losing right along. "Now," he went on to say, "you Christians know how to catch demons, for a member of your church, Brother ——, is successful at every drawing." I learned afterwards that the brother mentioned stood in with the priest who was general manager of the lottery and that they were fixing the tickets. I agreed with the petitioner that the "brother" had a demon and we excluded him from fellowship in the church, but I could not feel that I ought to help him catch one for himself.

The Chinese hate the foreigner and yet at the same time have the greatest confidence in his honesty and ability to

do things, even to supplying the medicine of eternal youth.

In the minds of many we make converts by bewitching them, and, strange to say, the bewitching process is mainly through prayer. Frequently a heathen audience will give good attention to the sermon, but fairly bolt for the door when it comes to the prayer. A heathen that has not attended services a number of times will seldom sit even during the sermon, the idea being that he can better withstand the uncanny influence of the missionary by standing. There is also a class that believes the Christians, and especially the missionaries, to be proof against the wiles of demons, and so buy Christian books, calendars and posters as amulets or with the idea of fooling the devil into thinking they are Christians when still heathen.

Kidnapping and selling of children has been carried on from time immemorial in China. In cities like Hongkong and Shanghai the crime when detected is severely punished, but in the interior, or even in a port like Swatow, the business is conducted with little danger to the criminals. The interesting part of the matter is that we are supposed to be the kidnappers. We want the eyes, heart and liver of the children for medicine! So widespread has this rumor become that a good many children are afraid to go past our house or come to the chapel.

Not all my time, however, has been spent hunting and kidnapping. The weather has been delightful, and we have had excellent health, so that touring has proceeded without interruption. Twenty-three have been baptized and some restored to fellowship. Schools have been examined, pastors located and discipline administered. All the large towns and markets have been visited, books and tracts sold and the gospel preached. In addition to these regular duties I have taught Proverbs in a preachers' institute for two weeks, and John's gospel to a class in one of the churches for ten days. Our last conference gave me the task of resuscitating a dying book business at Swatow. Success seems to be assured, and I hope that we shall be able to report the sale of over 50,000 books and tracts at our next annual meeting.

LAI-PHU-SUA MARKET IN FULL BLAST. FAVORITE PLACE FOR PREACHING AND SELLING TRACTS. DRS. PARTRIDGE, FOSTER AND CARLIN AND MR. GROESBECK HAVE OFTEN PREACHED HERE

Echoes from the Oriental Press

Attacking the Missionaries

A Tokyo special of March 12th says: "Attacks, open or veiled, on American missionaries in Korea are recurrent phenomena in the Japanese press nowadays. The *Niroku*, for example, has the following: 'At a meeting of the Bible society belonging to the Young Men's Christian Association at Seoul a certain American missionary openly said that as the present sufferings of the Corean people were clearly due to maladministration, Coreans should seek a remedy by becoming American citizens and thereby insuring a happy life. In this manner American missionaries start anti-Japanese speeches and movements. It is said that branches have been established in all the provinces and heads of the same appointed.'"

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The Student Problem in China

Talking of medievalisms, one is reminded of the tales told of the students of Paris and other universities of the Middle Ages when seeing the accounts published of an occurrence in Kaying-chou. A school teacher suspected of revolutionary tendencies was accused of taking part in a night attack upon a rich man's house, in the course of which one of the defenders was killed. It was suspected that the teacher had entered into league with professional bandits in the understanding that he got part of the booty for use in his antimonarchical work. The arrest of this man was at once taken up by the schools as a slight upon the dignity of scholars in general, and the whole countryside has been ablaze. Telegrams have been dispatched both to Canton and Peking; the papers in Swatow are ranged on different sides in the controversy, and the local magistrate has lost his position over the affair, which is far from finished yet. Quite in the spirit of the times an appeal was made to the Provincial Parliament, now meeting in Canton. The disturbing element is the school to-day. If this force is allowed to obtrude itself into civil and commercial cases it will produce a situation more difficult to handle than any that developed in the palmy days of "missionary interference." The Taotai, however, has kept the reins in his hand, and has applied the curb judiciously by administering government censure upon those schools which are the doorway to official promotion.—*The North-China Herald.*

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Female Infanticide in China

That infanticide is not a thing of the past in this region is proved by the following incident: A young woman thirty years old had borne seven daughters in succession and had destroyed every one of them. She looked forward to the advent of the new baby with joy, because a native proverb says that "seven stars accompany the moon." But alas! when the little one appeared it was again a girl! Maddened with disappointment, she snatched up the baby and dashed it on the ground. The weight of the story is not so much in the fate of the last unfortunate, as in the fact that her seven sisters had been destroyed by their mother in the same way. Infanticide seems to be decidedly less usual within the last decade, and in this region is probably less frequent than in places further North, but it is by no means non-existent.—*The North-China Herald.*

Devotional

A Prayer for the Heathen

ALMIGHTY GOD, the King of all the earth, who wouldest have all men to be saved and to come to the knowledge of the truth, look, we pray thee, with compassion upon the lands wherein thy Name is not honoured, nor thy Truth proclaimed. Bring into subjection the hearts of the heathen who reject thy Son our Lord. Convict them of sin; reveal to them the fulness of thy power and love; remove from them whatsoever may hinder them from confessing thee before men; that so thy kingdom may be advanced and thy Holy Name be glorified among all the nations of the earth: through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen.

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Pray—

That from the World Missionary Conference may result more effective methods of work, closer coöperation between Christians of different names, larger participation in missionary service by native leaders, and stronger faith in the power of the living Christ.

That the plans for our new Baptist Laymen's Missionary Movement may be wisely formulated, that the men of all our churches may be enlisted in the work of the Movement, and that large increase of funds may result to missions at home and abroad.

That the new officers, boards and committees of the Northern Baptist Convention and of the missionary societies may be endued with power and wisdom from on high, and may be enabled to lead our churches into more general and more devoted service for the Kingdom of Christ.

That the workers on the frontier may be kept in the midst of sin, loneliness and discouraging conditions, and that Christianity may dominate the life of the new communities. (See program, page 476.)

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God's Nearness in Service

DR. GRENFELL, the Labrador missionary, in an article in the *Christian Endeavor World* on "Times when God seemed nearest to me," says: "Once, when standing by the bank of a river in Norfolk, England, I heard the shouting of many voices along the riverbank, and, looking up, I perceived out in the river a little black thing bob up and disturb the surface as it floated down with the current. It flashed across my mind that it was somebody being drowned, and here was a chance for me. It was only a matter of a few minutes before I had hauled out of the river a boy of about fourteen years, who had been bathing. I laid him out on the grassy bank.

"As I looked at the boy, and saw life coming back, suddenly God seemed very near to me. He had given to me the opportunity of saving a human life. If ever joy has entered my soul or ever gratitude to God and a sense of His gracious nearness have been realized in my life, it was then, that I should be called to do something for Him.

"Many a time since has the gracious Master permitted me in other ways to realize that He had a use for such insignificant talents as mine, and each time God seems so near, nearer than at any other time."

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A Larger Life

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds that he is doing —when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is called a child of God.—PHILLIPS BROOKS.

Missionary Program Topics for 1910

January.	The Mission Work of Northern Baptists.
February.	Our Foreign Educational Work and Its Products.
March.	Our Home Educational Work and Race Progress.
April.	Baptist Principles in Europe. (Baptism of Oncken, April 22, 1834.)
May.	Missions to the Foreigners in America.
June.	Foreign Missionary Problems and Forces. (A World Conference Program.)
July.	Frontier Missions and Church Building.
August.	The Claims of Stewardship.
September.	The Gospel by Wagon and Car.
October.	A Day's Work of a Missionary.
November.	Evangelizing the American Indians.
December.	Testimonials from All Lands.

Frontier Missions and Church Building

Hymn

Silent Prayer for Frontier Missions

Scripture Reading

Hymn

Dialogue on Church Edifice Work
(Two people read selected questions and answers from Church Edifice pamphlet, published by the Home Mission Society, also in February Missions.)

The Former Days on the Frontier
(Readings from "Frontier Sketches.")

Hymn

The Present Situation
(Extracts from "Baptist Missions on Frontier," from "Shall Christianity Dominate the West?" found in this issue, and from "Mormonism and the Mormons," a pamphlet.)

Select Readings on Frontier Conditions
(From "Building a Meeting House in Four Days," "A Church Service in a 'Good Town'," and "What Some Laymen Saw.")

Prayer

Closing Hymn

Note.—The literature referred to above can be secured for 15c., postpaid, by sending to the Literature Department of the American Baptist Home Mission Society, 23 East 26th St., New York.

THE BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

Summer Conferences on Missionary Education

UNDER the direction of the Young People's Missionary Movement summer conferences will be held at the following named points in 1910: Asheville, North Carolina, July 1-10; Lake Geneva, Wisconsin, July 1-10; Cascade, Colorado, August 3-12; Sunday School Conference, Silver Bay, New York, July 14-21; General Conference, Silver Bay, New York, July 22-31.

These conferences offer unparalleled opportunities for training in missionary work in young people's societies and Sunday schools. The question naturally arises, Why should you consider attending one of these conferences?

1. A rare opportunity is given to hear addresses daily, and to become acquainted with the missionaries from the home and foreign fields. It is no mean privilege to get in touch with these modern apostles and Christian statesmen.

2. The best available speakers on missionary and religious themes will be heard at these conferences. Rare intellectual and spiritual treats will be given daily from the platform.

3. The leaders in denominational missionary work will be present throughout the whole conference for interviews. They will be able to give you valuable counsel, and help you to solve your local problems.

4. Expert teachers will guide the mission study classes and provide just the training you need to lead classes.

5. If you are in doubt as to the best methods for missionary work in your home church, these summer conferences offer the most up-to-date and successful methods of work in missionary education. An hour is given daily to the discussion of methods. This is just what you have been looking for to equip you for efficient leadership.

6. Each week-day afternoon during the conference period is sacred to outdoor exercise. Silver Bay and Lake Geneva offer exceptional advantages for water

THE HOME OF THE SILVER BAY CONFERENCE ON LAKE GEORGE

THE GOLF LINKS AT GENEVA CONFERENCE

sports and other recreative features. Cascade and Asheville, situated in the mountains, provide charming scenery and other healthful diversions. Here is a chance to combine healthful recreation with intellectual and spiritual refreshment. You can't afford to miss this opportunity.

Perhaps the greatest advantage in attending one of these summer conferences is the opportunity that is afforded for rest and quiet, to think and to pray through various life problems. If you are in doubt about attending, interview former delegates or write to them.

For further information, address John M. Moore, Box 41, Boston, Mass.

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International Convention of Baptist Young People

The Program Committee of the Baptist Young People's Union of America, in arranging for the Saratoga Convention, have been wise, both as to their program plan and their selection of speakers. The most conspicuous phase of the program is the devotional section, which has a place in almost every session of the Convention. Dr. George W. Truett of Texas has charge of this quiet hour throughout all the Convention, and no stronger name than his could be found for this department of work.

Another phase of the program is a series of addresses dealing with the responsibilities of young Christians, taking up the specific claims of the Home, the Church, the Community, and the Missionary field. The final address of the series is to be on "The Balanced Life." This series of addresses is exceedingly important and timely, because it gives special emphasis to each department of Christian work, while at the same time it seeks to preserve the poise of Christian life by calling attention to the necessity of proper balance in order to efficiency.

The Friday evening meeting will be a patriotic session. Two addresses are scheduled for that time; one on "The Nation's Glory," by the Hon. Francis W. Parker, of Chicago, and the second on "The Individual's Contribution to National Greatness," by the Hon. George E. Foster, of Canada.

The missionary session of the Convention will be held on Sunday afternoon, when, in addition to two or three brief addresses, the principal missionary address of the Convention on the subject, "Kingdom Expansion," will be delivered by Rev. W. T. Stackhouse, D.D., of Ontario. Among the speakers already announced are the following: Rev. James H. Spencer, D.D., Mass.; Rev. Howard P. Whidden, D.D., Ohio; Prof. A. L. McCrimmon, LL.D., Ontario; Rev. W. J. Williamson, D.D., Missouri; David E. Green, Ohio; Rev. Howard Wayne Smith, Pennsylvania; Rev. Ingram E. Bill, Ph. D., Illinois; Rev. W. W. Bustard, D.D., Ohio; Rev. W. J. Phillips, D.D., New York. The Convention sermon will be preached on Sunday morning, July 10, by Rev. John R. Webb, of Ontario.

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A New Hebrides Christian Endeavor Pledge

I am a Christian, and therefore Christ has redeemed me, owns me and all that I have.

I promise that I will strive and pray that my heart may cleave to Jesus, and that I may serve him with my whole heart; and that I will do all in my power, by words and a holy walk, that the kingdom of God may be extended, that I may lead men to repentance, and that they may find forgiveness of their sins and follow Jesus.

I promise that I will strive and pray that I shall not spend my money in any way that I believe Jesus would disapprove. Every week I will help the worship with money, not less than threepence.

I will pray morning and evening. I will read the word of God every day, and pray him to give me the Holy Spirit, that he may help me to keep these promises and serve Jesus only.

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Begin now to make your plans for a study class in your church next fall. And don't forget the Sunday school.

Practical Methods and Suggestions

Our Nearest Neighbor in Picture and Story

BY REV. E. H. DUTTON

A NEW feature of the equipment of the modern church, for educational purposes, is the "Reflectoscope," by means of which photographs, postcards, illustrations from magazines, printed matter and flat objects of any sort, may be reflected by means of a strong arc light and lens upon a screen 25 to 30 feet distant and magnified to the size of from 8 to 10 feet square. This instrument is in use frequently in the First Baptist Church of Glens Falls, and on a recent Wednesday evening many illustrations in the April number of MISSIONS were thrown upon the screen to make vivid and more interesting an imaginary trip to Mexico, via one of our chapel cars, in the course of which the chapel car work and the mission work in Mexico were illustrated and described by different persons previously assigned their part. The program follows, the page numbers referring to April MISSIONS:

CHAPEL CAR WORK—The stop-over that was not planned, and its results, pp. 256-8.

CHAPEL CAR WORK—A wayside experience of "Glad Tidings," pp. 278-9.

MEXICO—An introduction to the study of Mexico, pp. 220-1.
The Mexican government and its Chief Executive, p. 226.
The Roman Catholic Church in Mexico, pp. 228-9.
The Rule of President Diaz, pp. 231-2.
Puebla as a Mission Field, p. 237.
Roman Catholic Churches in Puebla, Outside and Inside, pp. 238-9.
The Confessional.
How to Get the Gospel to the Mexican People, pp. 241-3.
Summary of Mission Work of the Baptists in Mexico, and a word about that of other denominations, pp. 236-7.

NEWS FROM THE WORLD FIELD—A word from the skipper of our Gospel Ship, p. 273.
A hero of Russia, pp. 260-1.
Japan's Colonization Plan, p. 265.
Number of Protestant missionaries and adherents in foreign lands, p. 222.
Story of Judson and the Princess, p. 247.
Importance of the Edinburgh Conference—Its Plan, p. 248-9.
The King of the Visayans and his Daughter, p. 251.
The first graduation of nurses at Iloilo Hospital, p. 254-5.

The above is material for two to three minute remarks—NOT READINGS—on the respective subjects at the mid-week meeting Wednesday evening, April 6, 1910.

Two New Modern Methods

BY E. P. FARNHAM, D.D.

Among the newer methods of social church ministry are the "cornerstone class" and the "home exposition class." The former is conducted successfully in Boston, the latter in New York. The method of the "cornerstone class" is unique. An alert young pastor is fishing for young men. He has gathered about him a dozen or twenty sympathetic, wide-awake young fellows who are ready to follow good leadership. At the close of the service on Sunday night—a brief and live service—the pastor announces that he is going to take a walk with any young men in the congregation who will be glad to accompany him. Straightway his "cornerstone class" are informally on hand and without ostentation have enlisted a number of young men not yet members of the class for a walk through the Fenway or some interesting section of the city. Before another hour has gone strangers have entered on the path of fellowship and friendship, the pastor has walked and talked with a half dozen young men whom he had not met before, and lines have been set for a good haul of fish some future day.

The "home exposition class" undertakes to provide an exposition of house furnishings, simple and attractive, at cheaper cost than the more gaudy and less enduring furnishings so frequently found. Interest is awakened, good taste is cultivated and savings are made on future purchases. Thus gratitude to the church is awakened for very practical suggestions in household economics.

The World in Boston

UNDER the name, "The World in Boston," the first missionary exposition to be held on this side of the Atlantic will open in Mechanics Building, Boston, on April 24, 1911, and will continue until May 20. "The World in Boston" is a corporation under the laws of the State of Massachusetts, fifty-three organizations, having headquarters or district offices in Boston, being members. These include the two great foreign mission boards, the American Board and the Baptist Foreign Mission Society and their auxiliary Woman's Societies, the American Missionary Association, the Baptist Home Mission Society, the Christian Associations of the city, the Salvation Army, the State and City Mission Societies of the various denominations, the Theological seminaries, the United Society of Christian Endeavor, the Twentieth Century Club, and the Evangelical Alliance. These societies have no financial stake in the exposition, a guarantee fund to cover the cost having been raised among business men. It is confidently expected, however, that the receipts from the exposition will pay all expenses.

A good foundation the promoters have for their confidence, since they have been fortunate enough to secure from England as manager a man who knows more about missionary expositions than any other person living, Rev. A. M. Gardner, Organizing Secretary for the London Missionary Society, whom the Society has graciously loaned to America for this missionary service. He has successfully conducted twenty-four such expositions, the greatest being the "Orient in London," held in 1908, at which 15,000 stewards served. Mr. Gardner is full of enthusiasm, an indefatigable worker with a rare power of enlisting public interest and attracting to his service the men who will best further his aims.

The interest of this exposition is more than local, since it marks the inauguration on this continent of a form of religious and missionary education of great and growing popularity in England, aiming as it does not only to reach the churches but the men on the street. America has no center like London, yet in many ways Boston is an ideal city for the experiment. Such a gigantic effort will not be needed to secure general attention as in New York, yet the population within reach is not much smaller. In the number of large centers easily accessible, Boston is probably more like London than any other American city. It is the home of two of the greatest foreign mission societies; the church constituency on which it can draw is very large, and yet it is a home mission field second to none.

FROM THE FAR LANDS

HALLEY'S COMET AND THE GOSPEL

The return of Halley's comet this year may have a bearing on the current of events in China. Already there are some signs of excitement among the people, although the comet is not yet visible to the naked eye. The masses think that the comet's coming means either change of dynasty or some calamity to the nation at large. It is to be hoped there will be no serious failure of crops this year, for that might precipitate trouble. The Chris-

tian Literature Societies are finding a good sale for posters explaining the "why and wherefore" of the comet. In this region the people continue to show unvarying friendliness, for which we are thankful.—Rev. A. S. Adams, Hopo, South China.

Three or four weeks since everybody was talking about the coming comet. Availing ourselves of the opportunity, we wrote a tract to point out the Star of Hope for the Filipinos. In less than two weeks the whole edition of five thousand copies was sold. This proves that the Filipinos are not altogether asleep and that there are yet vast opportunities to sow the good seed among this benighted people. Who is ready to help us?—Eric Lund, Jaro, P. I.

M'NOKO'S FIRST WHITE MAN

A village which has never seen a white face before, recently sent word to Rev. A. J. Weeks, at Tavoy, Burma, asking him to come to them and baptize a dozen new disciples, receive others by letter, and help them organize a church. This village of M'Noko is a long journey south of Mr. Weeks' station, but when he wrote he was looking forward joyfully to the prospect of complying with their request.

A REVIVAL IN SWATOW

A revival in Swatow, China, has come through a woman. Miss Yu is a young Chinese woman from Shanghai who has been the leader recently of several remarkable revivals among the women farther north. She is an evangelist very much out of the ordinary—a woman of earnestness, wisdom and tact. During the ten days she spent in the church at Swatow the people caught through her a vision of the real Christ and awakened to a realization of their own sinfulness and need of forgiveness. The spiritual life of the church has been deepened, and earnestness and sincerity begin to replace the leisure, self-satisfied feeling so common among the church people.

ANOTHER FOOTHOLD GAINED

On the north bank of the Brahmaputra River in Assam there is a movement among the common people away from Hinduism of the old sort. They have broken with the Brahmans and are ready and eager to listen to the truths of a purer religion. This attitude was shown recently on the part of a Hindu, an earnest inquirer, who offered the missionaries land for a chapel and a school house on the north bank above Gauhati. This opening in a strong Hindu community is cause for rejoicing, for the missionaries have long wished to establish work at this point.

TOURING IN A MOTOR BOAT

Who ever thinks of missionaries touring in motor boats? Some of them do it—though not for pleasure. In Lower Burma, for example, a motor boat is invaluable in reaching the Karens, whose villages are generally at the head of streams. It is difficult to use steamers and native boats without losing valuable time, and when one has a scattered parish of 10,000, as at Tavoy, time is an important factor. At Tavoy money has been provided, partly by the Karens, for the building of a motor boat for the use of the missionary, Rev. A. J. Weeks, and the craft is just about completed.

The Educational Opportunity in Japan

THE statement sometimes made that Christianity came into Japan too late to do its most effective work is hardly borne out by a recent letter from Rev. H. B. Benninghoff, of Tokyo. Undoubtedly Christian education is the key to the situation, especially in the large cities. Mr. Benninghoff writes:

"The president of Waseda has kindly consented to let us prepare students for the university, thus affording a direct outlet from our highest department. If the details of such a plan can be worked out we may be able to do something yet in the way of higher education in Tokyo. For with a dormitory at Waseda and affiliation that will take our men on through the university there will be some chance of functioning serviceably, even if we cannot have a university of our own. The Tokyo Christian Education Association, of which I have the honor to be secretary, has appointed a committee to consult with the authorities of Waseda in regard to the affiliation of all our Christian high schools with the University Department of Waseda. The purpose is to make our schools a sort of academic department to the university. In this way we can keep our students two and a half years longer than the present middle school course and at the same time help the university in the preparation of the men for the higher departments. It is expected that the Christian schools will select each a special department so that representatives of the schools can enter every department of the university."

THE HOSPITAL AT HANYANG, CENTRAL CHINA, DURING THE FLOOD

In the Hospital at Hanyang

DURING these latter months of the year the "Help-to-All" Hospital has had abundant opportunity of verifying its appropriate name, for never before have we had so many patients from the beggar class. Sometimes a wife will accompany a sick husband to plead for the bread-winner and for the hungry children at home. No pleading, however, is necessary; we turn away none who really need hospital treatment. Sometimes our supplies are very low and much faith is needed, but the Lord has never yet allowed our funds to fail.—G. A. HUNTLEY, Hanyang, Central China.

AFLOAT IN A PACKING BOX

Some time ago the hospital compound at Hanyang, Central China, was flooded to a depth varying from six inches to three feet. The trees and shrubs which made the compound so beautiful, as visitors there will remember, were ruined. At first the workers hired boats to get about the grounds, but the hospital soon had to be closed and Dr. Huntley, not feeling warranted in the expense of keeping a boat, got a couple of big packing boxes, made them as nearly waterproof as possible, and the residents of the compound poled themselves about in them. The flood lasted three months.

TRAINING CHINESE NURSES

Not the least of the important factors in the evangelizing of China is the work of the nurses' training schools. In the hospital at Hanyang there are now ten students in the male department who are studying for the examination and diploma of the Nursing Board of Central China Missionary Association. Some difficulty was experienced for a time in the irresponsibility of the students, who seem to be not so different from the youth in our own land, after all. This problem has, however, been largely solved by the appointment of an old Christian teacher, seventy years of age, a man of fine presence and a good disciplinarian. Mr. Chang is responsible for the good behavior of the nurses; he sees that they are on duty during duty hours, helps the less literary in the study of Chinese character, and gives daily exposition of the

text-book for nurses. Regular lectures and demonstrations are given four hours each week by one of the native assistants.

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Called Home

We have to record this month the death of three related to our foreign work. Rev. Joseph F. Elder, D.D., of Albany, N. Y., for fifteen years a member of the Executive Committee of the Foreign Mission Society, died May 25. He also served on the old Board of Managers for many years and during his time of service his sound wisdom and advice were always valued on every important matter.

Our sympathy goes out to Rev. W. D. Gates, of Hanyang, Central China, in the loss of his mother, Mrs. L. M. Gates, who died in Scranton, Pa., in May.

We are saddened, too, at the news of the affliction which has come to Rev. and Mrs. C. E. Bousfield, of Shaohsing, East China, in the death, on May 23, of their little boy, Theodore Goddard Bousfield, ten years old.

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Baptist Delegates to the World Missionary Conference

APPOINTED BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Rev. J. S. Adams (China), Hanyang.
Miss Kate Armstrong (Burma), Rangoon.
T. S. Barbour, D.D., Boston.
Alexander Blackburn, D.D., Baker City, Oregon.
Austin K. deBlois, LL.D., Chicago.
Miss Ada Brigham, Bennington, Vt.
Rev. George H. Brock (India), Kanigiri.
Miss Z. A. Bunn (Burma), Mandalay.
J. B. Calvert, D.D., New York.
C. M. Carter, D.D., Muncie, Ind.
Rev. Yugoro Chiba, Fukuoka, Japan.
Prof. E. W. Clement (Japan), Tokyo.
Mr. Wellington Fillmore, Cambridge, Mass.
Rev. Clifton D. Gray, Ph.D., Boston.
Howard B. Grose, D.D., New York.
Rev. C. H. Harvey (Africa), Banza Manteke.
Rev. W. H. S. Hascall (Burma), Bassein.
Col. E. H. Haskell, Boston.
J. Henry Haslam, D.D., Philadelphia.
John Humpstone, D.D., Brooklyn.
Mrs. John J. Jones, Rochester, N. Y.
Rev. Thang Khan, Tura, Assam.
Mr. D. P. Leas, Philadelphia.
Rev. P. H. J. Lerrigo, M.D. (Philippines), Capiz, Panay.
Miss Ella D. MacLaurin, Chicago.
Mrs. and Mrs. Andrew MacLeish, Glencoe, Ill.
Rev. John M. Moore, Boston.
D. D. Munro, D.D., New Haven.
H. J. Openshaw (China), Yackow.
Rev. F. W. Padelford, Boston.
Rev. C. E. Petrick (Assam), Sibsagor.
Miss Nellie G. Prescott, Rochester.
Rev. John Rangiah, Kearsney, South Africa.
Rev. A. W. Rider, Oakland, Cal.
Mrs. H. G. Safford, Boston.
Mrs John E. Scott, Pasadena, Cal.
Prof. Gerald R. Smith, University of Chicago, Chicago.
Prof. L. T. Ah Sou, Rangoon, Burma.
Prof. Tong Tsing-en, Shanghai, China.
B. L. Whitman, LL.D., Seattle, Wash.
Mr. George C. Whitney, Worcester, Mass.
Mr. Mornay Williams, New York.

A Summer Home for Missionaries

Minnie's Seaside Rest is a summer home for tired foreign missionaries of all denominations, located at Old Orchard, Maine, and open through July and August. The building and plant were given by a benevolent lady of Baltimore, Maryland, and are partially endowed, so that foreign missionaries at home on furlough and needing a place of rest and quiet for the summer can have every advantage of the best seashore resort at almost nominal rates. The endowment is not enough to cover all of the expenses. Those wishing to avail themselves of this home during the summer can write to Mrs. S. C. Gunn, Romulus, New York, until the last of June; after that date at Old Orchard, Maine.

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Syria's Missionary Veteran

The death of Dr. Henry H. Jessup, Syria's grand old man, brings to a close over half a century of remarkable missionary service in one foreign field under the Presbyterian Board. Much of the wide spread of missionary and educational work in Syria is due to his untiring efforts and he leaves there a monument to his memory in the Syrian Mission more lasting than time itself.

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Foreign Missionary Record

SAILED

Miss Adelaide B. Lippitt, from San Francisco, May 24, for Yokohama, Japan.

Mr. Thomas Hill, from Antwerp, May 5, returning to Mukimvika, Africa.

Rev. William Wynd, Mrs. Wynd and child, from San Francisco, May 24, returning to Tokyo, Japan.

ARRIVED

Miss F. E. Ayers, from Thaton, Burma, at San Francisco, May 20.

Miss M. M. Day, from Madras, South India, at Boston, May 9.

Mrs. W. L. Ferguson and child, from Madras, South India, at Boston, May 5.

Miss A. M. Gooch, from Henzada, Burma, at San Francisco, May 20.

Rev. L. W. B. Jackman, from Sadiya, Assam, at New York, May 5.

Mrs. Frank Kurtz and three children, from Madira, South India, at Boston, May 5.

Rev. C. R. Marsh, Mrs. Marsh and child, from Markapur, South India, at Boston, May 5.

Rev. H. I. Marshall, Mrs. Marshall and three children, from Tharrawaddy, Burma, at Boston, May 9.

Rev. A. C. Rice and children, from Rangoon, Burma, at San Francisco, May 20.

Rev. J. C. Richardson, Ph.D., Mrs. Richardson and three children, from Rangoon, Burma, at New York, May 24.

Mrs. S. R. McCurdy and three children, from Sagaing, Burma, at Boston, May 26.

Miss F. Pearl Page, from Suifu, West China, at New York, May 29.

Rev. P. H. J. Lerrigo, M.D., and Mrs. Lerrigo, from Capiz, P. I., at New York, June 2.

C. E. Tompkins, M.D., and Mrs. Tompkins, from Suifu, West China, at New York, June 2.

FROM THE HOME LANDS

A BECKONING OPPORTUNITY

Rev. C. E. Wilson, Wellsburg, W. Va., says: "I have had one of my members who lives near Weirton, a new town between here and Chester, canvass the town to see what chance there was for a Sunday school. She reports that she received the promise of 75 children and some financial support. We could soon have a large Sunday school and a growing church, as there are some Baptists there now, if we had a building. There is no building which can be used for this purpose, and no church nearer than two miles. I can find the people to run the thing but don't know where to get the means to start with. We ought to have some kind of a building there inside of three months. A tin plate mill is the present enterprise. There are about seven or eight hundred people there now. The population will more than double in a year. The mill started the first of March, and the company has contracted for ten more mills, which means the employment of about five hundred more men. The probability is that a large glass factory will locate there inside of the next year. We are first and can have the most and best if we will. Shall we go up and possess the land or wander in the wilderness the next forty years and allow our heritage to be taken from us?"

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ITALIAN WORK IN ORANGE

Rev. A. Corbo, Italian missionary in Orange, N. J., has a gymnasium, open every Monday and Thursday evening, and the boys are turning out in large numbers. Every Friday evening he gives an illustrated lecture in Italian on United States history. Sometimes other speakers are invited to lecture in English, which is translated into Italian. Recently special services were held and the average attendance was 225. Prof. Mangano baptized four candidates. On the first Sunday in March, Superintendent Bruce conducted the communion service in the morning and also preached in Italian in the evening.

At the Entrance Gate

We give herewith the picture of M. Lodsin and his friend, Stephen Ostapuk. The latter has returned to Russia to work personally among his people and give them the gospel which he received in America. The New York City Mission Society and the Publication Society are jointly supporting Mr. Lodsin, and these are some of his experiences of sowing and reaping among the newcomers to America:

One of my ways of working is to find some one to talk to, while I am on the trolley cars, elevated, ferryboats or wherever I might be. This as well as the work done at Ellis Island is seed sown, of which I seldom know whether or not it has taken root and sprung up to bring forth fruit. But thank God there are times of refreshing when I do know and they receive the word, and souls are saved by a word spoken sometimes many years before, but the promise holds good, "My word shall not return unto me void."

Last week we received a precious letter from a highly educated German lady who wrote: "My dear Mrs. L.: Much, much have you done for us, more than you can ever know, through the words which Mr. L. spoke to my husband more than a year ago. When we had trouble I said, 'Mr. L. said that God heard every upright prayer,' and He has heard and answered us; and the step my husband takes next Sunday (meaning baptism) is a result of the prayers answered, and the word spoken to my husband over a year ago when he met him in the car. He is now a very happy man."

Seeing the man personally a few days later we could easily see in his face the great change, yes, no doubt the regenerated man. His own words were, "I never knew what I was lacking; I had a good wife, good children and a happy home, still something was not right. After you spoke to me it dawned upon me and made me restless when I realized what was wanting. I spoke to no one about it, but trouble seemed threatening, and I said if God relieved me from this

MR. LODSIN AND MR. OSTAPUK

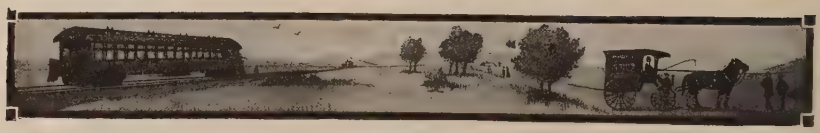
I go to the Baptist Church next Sunday." God graciously answered the prayer. He went to church the following Sunday and was so overpowered by the sermon, which he felt was just prepared for him, that the tears streamed from his eyes, and when the question was asked if any wanted to decide for Christ, he jumped up and raised his hand. He felt he must do it then; and next Sunday he is to be baptized in an American church. So long ago the seed was sown I did not expect it to bring forth fruit, but God does it in his own way and good time.

So I have often received letters from those who have been detained at Ellis Island, for some reason or other, and later were sent back; and months and even years later they have written sometimes for copies of Scriptures, or telling of the help I had been to them while passing through Ellis Island, and that they had heard the blessed message of salvation from my lips which had been so much to them.

At Mariners' Temple, we had the pleasure of saying farewell to a brother who was baptized the Sunday before he sailed and hoped to be an instrument in God's hand to win others (mainly his parents and family, whom he has not seen for three years) to become children of God; for he said no Christian work is being done in his neighborhood. In this case a brother who formerly was converted at Mariners' Temple found this man interested in his Bible. As the man was coming to New York, he gave him my address and told him to see me before he left for home. I found the man was converted and I showed him the next step. Thank God his precious Word has been the good teacher. I need but put my fingers on the place for the others to read the message for themselves.

I have before me a letter from a man in Perry, Ill. He is a Russian and came through Ellis Island two years ago when he bought from me a Russian Bible. Later a cousin came through and also bought a Bible. I gave them my card and address, telling them if they ever wanted to know anything more to write me. Some time ago I received a letter asking me to send them a Russian prayer book, also an "Oracle"—a book on chance and fortune. I wrote him that the Bible was the best book for advice and fortune, and gave him a number of passages on prayer which he could find in his Bible. He writes that my letters are sacred messages to him and begs me to visit him with my letters filled with holy messages.

A few days ago a black man from the West Indies came through with his wife. I spoke to him about the beautiful heavenly home which was there for him as well as for me. I offered him a Bible. He told me he had bought one from me over a year ago and had it in his satchel now. He had taken it with him to his home country and brought it with him again when he came back to the United States.



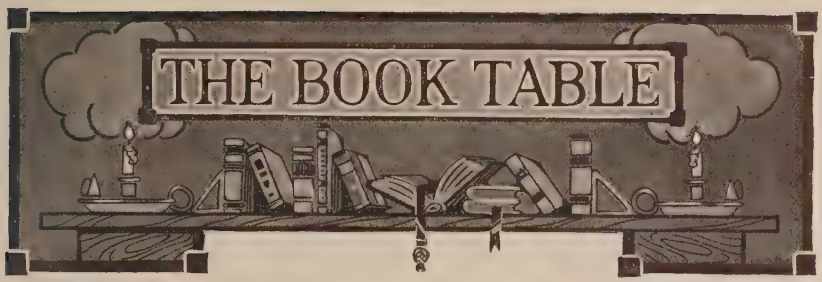
CHAPEL CAR AND COLPORTER

The Publication Society's New Gospel Wagon in Missouri

Rev. J. A. Jordan is the Society's colporter in Missouri. He has been doing good work in southern Missouri for several years. Recently he has been transferred to work in co-operation with the North Central Association, acting as associational missionary as well as colporter. He says: "Wagon No. 43 is now a new outfit in every way, except the missionary—new wagon, new team, new harness, on a new field. Here we found seventeen churches reported with only five pastors. Thus far we have succeeded in placing pastors for one-quarter to one-half time in six of these churches. At Green City, a town of more than 1,000 people, we found the church entirely run down to a Sunday school of only fifteen, and no preaching for twelve months. Now they have a noble pastor, 51 in the Sunday school, 30 in the B. Y. P. U., 20 in the Junior Union, 39 in prayer meeting,

"But you want to know something of this new 'Outfit.' The wagon is new, built on the 'Joe P. Jacobs type,' and is well adapted to the work in this part of the state. The team and harness are a gift to the Society by a good brother in Kansas City, Mo. The team has been pronounced the finest in Green City—bright bays, almost alike in action, gait, size and color, and as true as steel anywhere you may put them. Since in my possession they have been estimated by men that know as worth from $500 to $600. The harness has been made to match, and is valued at $65 to $100." It is a first-class investment.

"KIT" AND "DOLLY," OF WAGON 43, IN CHARGE OF COLPORTER J. A. JORDAN OF MISSOURI



The Religious Attitude and Life in Islam. By Duncan Black Macdonald, M.A., B.D. University of Chicago Press. $1.88, postpaid.

It has come to be realized that the foreign missionaries must acquaint themselves as thoroughly as possible with the non-Christian faiths with which they have to deal, if they would successfully meet the opponents of Christianity or understand the thought of the people among whom they work. Since Islam is recognized as probably the chief religious opponent to Christianity in the missionary conquest of the world, the Haskell Lectures delivered by Prof. Macdonald, of Hartford Theological Seminary, are of especial significance as throwing light upon the religious attitude and life of Moslems as opposed to the systematic theology of Islam. He shows from the Arabic authors how largely and influentially the Mohammedans retain a lively sense of contact with an actual spiritual world, how absorbingly they believe in the occult. He finds the case of Mohammed himself more completely illustrated and explained by the phenomena of so-called trance-mediumship than by any other hypothesis. The reader gains a new conception of the power of a religion which is supremely other-worldly and mystical, which has its hosts of demons and arch-devils, as well as its saints, angels and paradise. Students of comparative religion will find the volume of rare interest. It permits the leaders of Moslem thought to interpret themselves, and initiate us into the point of view of the Oriental to whom the supernatural is so near that it may touch him at any moment, and who therefore is surprised at nothing, nor doubts what to us are mere ghost stories. The missionary power of a religion which exacts and receives unquestioning acceptance and obedience, regardless of human reason, reveals itself in these studies.

Fair America. By Katharine R. Crowell. George H. Doran Co., New York. Royal octavo, illustrated by Horace Taylor. $2 net.

Miss Crowell has written a number of works for young people, and proved her unusual ability to put historical knowledge in such pleasing literary form that the children and elders alike enjoy it. She selects the vital and interesting points. Here is the story-history of America, without dates but not without facts which will probably lead the reader to look up a good many dates, just for the satisfaction of it. The feature that distinguishes the volume is the series of diagrams which picture in an original way the winning of America from savagery to the present stage of development and civilization. These maps alone are worth a dozen ordinary histories. The volume is most artistically gotten up, and makes a beautiful gift book. Parents who desire to instil patriotism in their children cannot find a better medium than this. It is astonishing what an amount of information, covering the essential facts of the national life, is packed in these pages.

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Foreign Mission Handbook for 1910

A complete and charming piece of missionary literature is this Handbook. It tells just what one wants to know about the fields and missionaries. All the good features of last year are retained, and some new ones are added, such as the brief description of the mission stations. The Story of the Year includes numerous brief illustrations drawn from missionary correspondence, quotable for sermons or missionary meetings, and all marked by the effective human touch. The treasurer's totals of receipts and expenditures, statistics of the missions, a full directory, and a dozen colored maps, such as formerly were given in the annual report, make the contents adequate

and informing. Do not fail to put this in the missionary library for reference. Every pastor should have it at hand, for illustration and suggestion. One does not need to wait for a special sermon on missions in order to use appealingly a missionary illustration. Send fifteen cents for the Handbook.

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Missions in the Magazines

The *Atlantic Monthly* for May contains an article by George Hodges entitled "The Restoration of Religion." The progress of thought from Plato down to the present age Mr. Hodges likens to a pendulum forever swinging between two extremes, and having studied the course of thought of the great religious thinkers of the present age and having observed the signs of the times, he believes that the pendulum is once more swinging toward a restoration of Christ and His religion. It may be that one of these "signs of the times" is "The Philanthropic Trust," a method of Mr. Rockefeller's for applying large sums of money for the help of mankind, discussed in the May number of the *World's Work*. In the same magazine is an account of "An American Sanitary Triumph in Brazil"—the story of a successful attempt after many failures and much loss of life, due to unsanitary methods, to build a railroad which will open up the trade of a nation.

The World To-day for May contains several short articles of missionary interest. Edwin Maxey's article, "Japanese Industrial Revolution," pointing out the revelation of her industrial strength, as one result of the war with Russia, emphasizes Japan's importance at the present day. "Honduras: A Land of the Future," is a plea for America to wake up to the great possibilities of trade and the development of the people in this most fruitful little republic in Central America. "The Man Back of the Movement" is a short sketch of the character of John B. Sleman, Jr., founder of the Laymen's Missionary Movement. Of home missionary interest in this number is "Chicago's Social Morality Commission," which attempts to show that representative Christian men and women of Chicago are alive to the seriousness of their problem in regard to the unfortunate women of this city. On the other side of the globe in India, the unfortunate women are having to bear the blame for their own miserable existence. Saint Nihal Singh, in the article, "The Submerged Half in India," which appears in the May number of the *Nineteenth Century*, shows the great need of education among the Hindu women who in their ignorance still cling to the customs of early marriage and enforced widowhood, in spite of the fact that their educated husbands wish to eradicate these institutions. "Epochs of Japan" in this same number is a resumé of historical facts and human actors of the dark ages, when the actors possessed more than human attributes and superstition ran riot.

"East of Suez," in the *National Review* for May, is an imaginary pilgrimage on which Mr. Gascoyne takes his readers through India, China, Japan, Siberia, Australia and Canada. It is of necessity a flying trip and there is time only for the most salient points of interest, the most important features of the countries and their peoples and some reflections by the way. Following this article is "India Through French Glasses," in which M. Joseph Cailley indulges in a criticism of the methods of government, etc., in India. His object, however, is to "bless and not to blame."

"The Duties of a Chinese Student," in the May *Outlook*, is a most interesting curtain lecture delivered by In-Young, a member of the class of 1910 at Lehigh University at a meeting of the Chinese Society of this university, of which he is president. Mr. In-Young takes occasion to rebuke his fellow Chinese students for studying books and disregarding the other equipments of life—social, political, physical and religious. "To go back and reform China," he says, "you must have character." "How Germany Cares for Her Working People," in this number, is also of interest. Her method of keeping her working people from poverty, vagrancy and crime by education, training and proper care, although used by only one other nation — Switzerland — might well be put into use by other countries which do not at present devote their energies to the making of people as well as to the making of things.

The *National Geographic Magazine* for April has an article of unusual interest on "The Spirit of the West," showing what wonders have been accomplished since first the irrigation projects were started. A second article treats of Mukden, the Manchu Home, and its great Art Museum, opening up a country that will be new to most readers. The illustrations are fine. This is a most instructive magazine.

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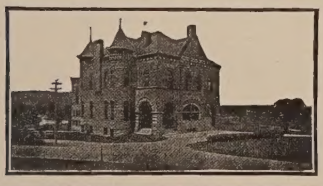

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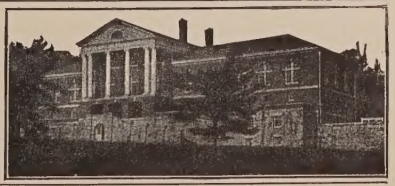

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